

AN  
**ABSTRACT**  
OF THE DVTIES COM-  
MANDED, AND SINNES  
forbidden in the Law  
of God.

BY THE RIGHT REVEREND  
FATHER IN GOD, GEORGE DOWNNAME,  
Doctor of Diuinity, and Lord Bishop  
of DERRY.

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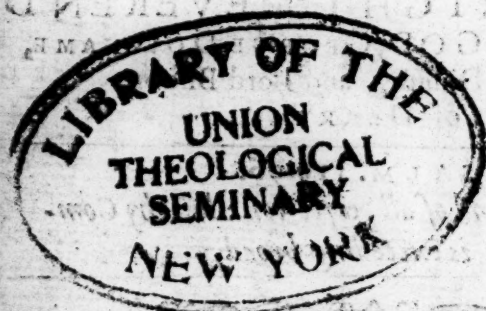
PSALM. 119. 96.

*I haue seene an end of all perfection : but thy Com-  
mandement is exceeding broad.*

---



AT LONDON,  
Imprinted by FELIX KYNGSTON.  
1627.



NOV 11 1944

Deposited with Feb. 12, 1918 2/-





TO THE RIGHT HO-  
NOVRABLE THE LADY MAN-  
DEVILE, wife to the right Honourable Sir  
HENRY MOUNTAGV, Knight,  
Baron of Kimbolton, Viscount Maideuile,  
Lord President of his Maiesties most Ho-  
nourable Priuie Councell, B. N.  
wistheth all health and prof-  
perity in this life, and eter-  
nall happinesse in the Life  
to come.

MADAME,

**T**He right reuerend Author of this  
Worke, hauing now full twenty  
fue yeeres since, in his publike ex-  
ercises finished a very large Trea-  
tise vpon the Decalogue, or ten  
Commandements of Almighty God, was then  
pleased at my earnest entreaty, & for my priuate  
use, to collect and gather out of that large Trea-  
tise, the summe and heads of what was therein  
more largely handled, which I purposed still, ac-  
cording to his first intent, to haue kept by me :  
but since, hauing bin often importuned by many

learned and religious Ministers for the loane  
thereof, whereto I had almost yeelded, had I not  
considered the wrong and iniury which thereby  
might redound to the Author, if the same should  
happen to be printed, either by some vnperfect  
copy, or vnder the name of some other, especially,  
if euer the Author should bee pleased to publish  
those his larger volumes: Therefore for satis-  
faction of the request of my friends, I endeou-  
red to gaine the Authors consent to the publish-  
ing hereof; which hauing obtained, I did some  
yeeres sithence put the same in print, for the ge-  
nerall and publike good. The which I dedicated  
to your Honour, not onely to be a helpe vnto  
you in your priuate meditations in the Law of  
God; but also as a testimony of my great and vn-  
fained thankfulnessse for your many and Hono-  
rable fauours both to me and mine. The Al-  
mighty God make it profitable for the ends in-  
tended, to whose blessed protection I commend  
your Honour, desiring euer to be approved

Your Honours in all Chri-  
stian duty and seruice  
to be commanded,

BASILL NICOLL.



THE PREFACE,  
CONTAINING RVLES OF  
direction, for the expounding of  
*the Commandements.*



Hereas the holy Ghost testifi-  
eth, that the Law of God, Psal. 19. 7.  
(though propounded in tenne  
words) is so perfect, that no-  
thing may be added to it, and

so large, that nothing may bee compared Pl. 119. 96  
therewith: It must therefore be confessed,  
that the sence of the Commandements is  
so to be enlarged, as that they may be vn-  
derstood to bee the perfect Pandects (as it  
were) of Christians; forbidding all vices  
which the Lord condemneth in his Vword;  
and commanding all morall duties which  
he requireth at our hands.

And for as much as there are two prin-  
cipall vses of the Law; the one, to shew vs  
our manifold sinnes, and the punishments  
due for them, that being humbled in our  
selues,

### *The Preface.*

selues, we might seeke to Christ: the other, that it might be a perfect rule, whereby to frame our liues and conuersation; that being redeemed by Christ, wee may also be renewed according to the image of God, in true righteousness and holinesse: therefore it is very expedient, that the speciall duties commanded, and vices forbidden in euery Commandement, should particularly be laid forth: That in respect of the former vse, we might see those manifold both duties which wee haue omitted, and also vices which wee haue committed heretofore: and in respect of the latter, that wee might distinctly see and vnderstand those particular duties which the Lord enioyneth vs to obserue, and those particular vices which he chargeth vs to shunne for the time to come.

And for our direction in this behalfe, we are to expound euery Commandement according to these five rules:

I. Where any duty is commanded, there the contrary vice is forbidden; and where any vice is forbidden, there the contrary duty is commanded.

Euery

*The Preface.*

Every Commandement	Affirmatiue, com-
therefore containeth	manding the
two parts; the	duty.
	Negative, forbid-
	ding the vice.

Whence ariseth a distinction of sins, that they are either sins of Omission. Commission.

2. Vnder one particular vice mentioned in the Commandement, all of the same kind are forbidden; and vnder one particular commanded, all of the same kind are commanded. For the Law of God is spirituall, and therefore requireth not onely outward obedience in word and deed, but also inward in the mind and heart. Neither doth it onely forbid the outward sinnes committed in word and deede, but also all the secret corruptions of the minde and heart. And thus our Saujour hath taught vs to expound the Law of God, Mat. 5. 21, 22, 27, 28. and 1. Epist. Ioh. 3. 15.

Rom. 7. 14

Againe, the Law of God is perfect, requiring perfect obedience both inward & outward, not onely in respect of the parts, but also of the degrees. Wherefore, where any duty is commanded, there the highest degree



*The Preface.*

degree of it is commanded, as appeareth by the summe of the Law, Math. 22. 37, 38. and where any vice is forbidden, there the least degree of it is forbidden, and beareth the name of that grosse sinne which is specified, that we might learne to esteeme no sinne small. For vnadvised anger is murder; and looking vpon a woman to lust after her, is forbidden vnder the name of adultery, as our Sauour teacheth, Math. 5. 22, 28.

2. Sam. 13.

3. Where any duty is commanded, there the meanes which tend thereto are enioyned; and where any vice is forbidden, there the meanes, prouocations and allurements tending thereto are also forbidden. For such as is the end, such are the subordinate meanes that in their owne nature doe tend thereto. This teacheth, that good intentions and desires will not serue, when we are carelesse of the meanes.

Now there are three meanes which are common to all duties, and therefore in all the Precepts are commanded; and the neglect of them, or the vse of the contrary forbidden: viz. 1. Prayer: for of our selues wee cannot so much as thinke a good thought, 2. Cor. 3. 5. Psal. 119. 33, 34, 35, 36  
2. Dili-

*The Preface.*

2. Diligent hearing of the Word, Rom.  
10. 14, 17.

3. Good company, Pro. 13. 20. He that  
toucheth pitch, shall bee defiled, Eccles.  
13. 1. A little leaven sowreth the whole  
lump, 1. Cor. 5. 6. Therefore *David* bid-  
deth the wicked depart from him, that hee  
might keepe the Commandements of his  
God, Psal. 119. 115. and elsewhere profes-  
seth, that he auoided their company, Psal.  
26. 4, 5.

4. Where any duty is commanded, or  
vice forbidden, there also the signes are  
commanded, or forbidden. For first, as  
touching vertues and duties; the graces of  
God are not to be smothered, as it were  
candles vnder a bushell, but they must bee  
manifested to the glory of God, to the  
good example of others; and for a testimo-  
ny to our selues that wee are endued with  
them, we must be carefull of honest things,  
not onely before God, but also before men,  
2. Cor. 8. 21.

And as touching vices, we are taught to  
abstaine from all shew of euill, 1. Thel. 5. 22.  
Haughty lookes, strange apparell, are con-  
demned as signes of pride: haunting of sus-  
pected places, as signes of incōtinency, &c.

Pro. 6. 17.  
Zeph. 1. 8.

5. Duties

# The Preface.

5. Duties to be procured, and vices to be auoided, not in our selues only, but also in others. First therefore in all the Precepts is commanded the communion of Saints to be exercisid among the faithfull, in an earnest desire shewne, to win our neighbor vnto Christ, and in a tender care taken, for the furthering of the saluation one of another, by the duties of edification.

Dan. 12. 3.

Rom. 15.

14.

Heb. 3. 13.

1. Thef. 5.

11, 14.

As name-ly, 1. In respect of duties, by stirring vp one another. Heb. 10. 24. by

Instructing the ignorant.

Admonition, or putting our brother in mind of his duty.

Exhortation vnto his duty.

Encouraging him in well-doing.

Comforting those which are weake.

Counsell.

Good Example. Math. 5. 16.

1. Pet. 2. 12. Heb.

12. 13.

2. In

## *The Preface.*

2. In respect of things forbidden, to
- |                              |
|------------------------------|
| Reclame the Erroneous.       |
| Iam. 5. 19, 20.              |
| Reprooue the offendour.      |
| Leuit. 19. 17. Ephes. 5. 11. |
| Diffwade from vice.          |

Secondly, in all the Precepts wee are forbidden to haue any fellowship with the ynfruitfull workes of darkenesse, Eph. 5. 11. or to be accessary to the offences of others, 1. Tim. 5. 22.

Men

# The Preface.

Men may be accessory to the offences of others, diuers waies: whereof some are

Common, and those either

Going before the offence committed, as

Consent and approbation, Rom. 1. 32 whether it bee

Euill example, occasioning another to fall: this is called a scandall, Ro. 14. 13. and it is either a scandall

Accompanying, or following after the offence, as the

Peculiar to Superiours, as to

Comand that which is euill and vnlawfull, either

Winke at euill, which by their authority they might redresse. Ro. 13. 4. Mar. 15. 15, 2 Kin. 12. 3.

Incenſing. Gal. 5. 26. Eph. 6. 4. Iob 2. 9. 1. King. 21. 25, 7.

Prouocation, by

Alluring. Pro. 1. 10. | 7. 18, 21. and hereto corrupt and infecting speeches are referred. 1. Cor. 15. 33.

Euill counsell. 2. Sam. 13. 5. | 16. 21. 2. Chr. 23. 3, 4. Word. Act. 8. 1. | 26. 10.

Ouert and expressed, and that either in

Deed. Act. 7. 58. so receivers, of theft; bawds, of adultery; partners, of the gaine. Pro. 1. 14. Psal. 50. 18.

Couert, as by silence, or dissembling the fault of our brother, when hee ought to be admonished: for as by ill speech thou bringest thy brother into sinne, so by ill silence thou leauest him in sinne, or sufferest sinne to rest vpon him, Leuit. 19. 17. *Qui tacet, consensive videtur.*

In it selfe, as that which is euill in it selfe, and is therefore an offence giuen, though it be not taken: as any sinne committed in the sight or notice of another.

By accident, when the thing, which in it selfe is indifferent, is so vsed, as that the weake brother is offended thereby. that is, when he is by thine example animated to do that, which in his owne conscience he doth cōdemne. Ro. 14. 20, 22. 1. Cor. 8. 9, 10.

Excusing  
Defending  
Comending

of it. Esa. 5. 20. Prou. 24. 24.

Publikely, by wicked lawes and edicts. Esa. 10. 1. Dan. 3. 4, 5, 6. Priuately. 1. Sam. 22. 18. 19. 2. Sam. 12. 9 and 2. Sam. 11. 15, 17.

The



## *The Division of the Decalogue.*

The Law is  
divided into  
two Tables,  
the

One, commanding the love of God, or  
the duties of Piety towards God. Mat.  
22.37,38.

Other, commanding the love of our  
neighbour, or the duties of charity &  
righteousnes towards our neighbor,  
Mat.22.39.

The Comma-  
dements of the  
first Table,  
prescribing y  
worship of  
God, or Piety,  
teach

Who is to be worshipped: viz. that Je-  
houah alone is to bee had and wor-  
shipped as God. Prac.1.

How, both in

His soleme worship:  
viz. by such meanes,  
and after such a  
manner as hee hath  
prescribed. Prac.2.

The whole course of  
our liues, viz. by  
sanctifying & glo-  
rifying his Name.  
Prac.3.

When especially God is to bee worship-  
ped, viz. on the Sabbath, which is  
to be sanctified, and consecrated  
to the worship and seruice of God.  
Prac.4.

**Affirm.**

**The first Commandement.**

**The Summe of the first Commandement.**

**Matth. 4. 10. Thou shalt have Iehouah alone for thy God.**

**The Affirmative part,**

**Containing two branches.**

1. That we should haue Iehouah to our God.
2. That we should haue him alone.

**The speciall duties.**

We are to haue God both	{	Inwardly in our	{	Minds by	{	Knowing Belceuing Remembring	} him.
		Hearts, by adhering vnto him.					
	{	Outwardly,	and in the whole man, by honouring him.				

**The duties  
of the  
minde.  
Knowledge**

**In our minds.**

1. The true Knowledge of God. Ioh. 17. 3.

Object: the truth which God hath reuealed concerning himselfe. Deut. 29. 29. Ioh. 1. 9.

**Where  
we are to  
consider  
the**

Quantity or measure  
1. Cor. 14. 20. Col.  
3. 16. which must  
be proportionable  
to our

Calling, more being  
required in those  
who are guides of  
others.  
Meanes. Luk. 12. 48  
Time which God  
hath vouchsafed  
vs. Heb. 5. 12.

Qualitie, that it bee an effectuall, powerfull  
and spirituall knowledge. 1. Ioh. 2. 3, 4.

*The Negative part,*

- Forbidding, 1. The not hauing of God, which is Atheisme.  
 2. The hauing of a false god, which is Idolatry.  
 3. The hauing of more gods than one, which is Polytheisme.

*The Opposite vices.*

Excesse: curiositie, too bee wise about  
 that which is written. 1. Cor. 4. 6.

Object, both in the

Ignorance

1. Cor. 15.

34. Hof. 4.

1, 6. either

when men

Cannot, through their  
 naturall corruption.  
 1. Cor. 2. 14. Rom. 3.  
 11. and this is natu-  
 rall blindnesse.

Will not, which is af-  
 fected ignorance,  
 2. Pet. 3. 5.

Defect,

Care not to know  
 God, which is care-  
 lesse ignorance. Pro.  
 1. 22. Ioh. 3. 19.

The fruite of ignorance, which is,  
 errours concerning God. Matth.  
 23. 19.

Quantitie, a small measure of knowledge.  
 Heb. 5. 12. Esay 28. 9, 10. Ier. 4. 22.

Quality, a literall or speculatiue knowledge,  
 seuered frō obedience. 1. Ioh. 2. 4. 1. Cor.  
 13. 2. Luk. 12. 47.

# Affirm.

# Prac. 1.

Faith.

2. Faith, whereby we give credit to the Word of God.  
1. Ioh. 5. 10.

Generall, whereby wee give assent to the whole Word of God. And this, in regard

Faith, in respect of the object, is either of the

{	Quantitie, ought to be a full perswasion, in respect both of	{	Understanding, Col. 2. 2.
			Assent. Luke 1. 1.
{	Quality, must be a lively, effectuell and working Faith. 1am. 2. 18. Gal. 5. 6.	{	

{	Speciall, giving credit to the	{	Threatnings of the Law to our humiliation. 2. Chron. 34. 19.
			21. 27. Ion. 3. 5.
{		{	Promises of the Gospell to our iustification. Ioh. 3. 16.

Remembrance.

3. Remembrance of God. Eccl. 12. 1. Esa. 62. 6.

Memory, laying vp (as it were) into the treasure of our hearts, those things which we learne concerning God and his Word. It containeth two duties:

Prou. 2. 1. 4. 21. Deut. 6. 6. | 11. 18. Luke 8. 15.

Recordation, recording or recalling to mind that which was committed to memory. Psal. 78. 34. 35. Psal. 22. 37.

Effectuell, working obedience. Psal. 115. 5. Esa. 64. 5.

And this ought to be Entyre, and not partiall: as, to remember his mercy, and not to forget his iustice, &c.

Oppose

# Negat.

## Prac. 1.

God.

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Excesse, vaine credulity, hauing no ground in the Word of God.

Generall, in the

Defect,  
in respect  
of the

Parts, viz

Vnderstanding: such especial-  
ly is the implicite faith of  
Papiſts.

With-held from the  
truth, doubting. Rom.  
4. 20. Mat. 21. 21.

Given to the contrary,  
falſhood. 2. King 7. 2.  
2. Th. 2. 11, 12. which  
are two degrees of in-  
fidelity.

Quantity, *ὀλιγοπιστία*, a ſmall mea-  
ſure of faith. Act. 26. 28.

Qualitie, the idle and dead faith.  
Iam. 2. 14, 17, 26.

Legall, infidelity working carnall secu-  
ritie. Deut. 29. 19.

Speciall,  
viz.

Euangelicall,  
as the

Counterfeit faith of  
hypocrites. Luk. 8.  
13. Ioh. 2. 23, 24.  
Infidelity of vnbelie-  
uers. Ioh. 3. 18.

Forgetful-  
nes, in not

Laying vp, but ſuffering the Word of  
God to ſlip from vs. Heb. 2. 1. Deut.  
6. 12.

Recalling, when iuſt occaſion is offe-  
red. Iob 8. 13. Deut. 8. 11, 14, 19. Pſal.  
44. 20. & Pſal. 50. 22.

Vneffectuall, ſeuered from obedi-  
ence in men ſinning againſt con-  
ſcience.

Remembrañce,  
either

Partiall, as cal-  
ling to mind  
either Gods

Mercy alone, vnto  
Preſumption.

Iuſtice alone, to  
Deſperation.



# Affirm.

# Prac. I.

The duties  
of the mind

In our hearts we are to adhere vnto the Lord, and set  
our hearts vpon him alone. Deuter. 13. 4. Act. 11. 23.  
1. Cor. 7. 35. Ioh. 23. 8.

This is to bee done  
by setting our  
affections vpon  
God, chiefly by

Trusting  
in  
Louing  
Fearing

him aboue al things  
and from these three  
some others arise.

Affiance in  
God.

Trust or affiance in God. Pro. 3. 5. Psal. 32. 10. | 34. 8.

Have meanes, for wee are not to trust in  
them, but in the vse of them to de-  
pend vpon God. Ps. 44. 5, 6, 7. | 60. 11.

Which we are  
to haue, whe-  
ther wee

Want meanes. Iob 13. 15. Wee are to

Trust in God,  
who is able to  
prouide for vs,

Without meanes, Gen.  
22. 14. Euen in the  
Mount wil God pro-  
uide.

both

Aboue meanes, 2. Chr.  
20. 12. | 14. 11.  
1. Sam. 14. 6.

Opp.

Oppos.

# Negat.

## Prac. 1.

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23.

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11.

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Opp. Remoo-  
ving our harts  
from God, Ier.

17.5. either by

Not setting our hearts vpon God :

the fault of

Hypocrites. Esa. 29. 13.  
Profane persons. Ierem.  
12. 2.

Setting our harts vpon other things, the  
fault of worldlings. Psal. 62. 10. Phil. 3.  
19. who are therefore called Adulter-  
ers. Iam. 4. 4.

Extremes,  
in the

Defect, diffi-  
dence, Luk. 12.  
29. & the fruits  
thercof, viz,

Carking care. Math. 6.  
25, 31. Luk. 21. 34.  
Vse of vnlawfull  
meanes. Prou. 30. 9.

Oppos.

Vnreasonable, as our

Instruments and meanes. Psal.  
20. 7. | 44. 6. Hab. 1. 16.

Wealth and riches. Iob 31. 24.  
1. Tim. 6. 17. Psal. 52. 7.

Place, either  
for the

Strength. Ier.  
48. 7. | 49. 16.  
Holinesse. Ier.  
7. 4.

Disorder, whē  
our affiance is  
reposed in o-  
ther things,  
whether

Reasonable, as

Men. Iere-  
mia. 17. 5.  
though

Skilfull. 2. Chro.  
16. 13.  
Mighty, Psalme  
146. 2.  
Many. Hos. 10. 13  
Esay 31. 1, 3.

Diuels, as in

Witches and wizards.  
Deut. 18. 10, 11. Leuit.  
20. 27.  
Those that seek to them.  
Leuit. 20. 6. 1. Chron.  
10. 13.

Hope.

To Affiance we are to ioyne *Hope*: for he that trusteth to Gods goodnesse for the present, will also expect good things from him for the time to come. Psal. 37. 7. Psal. 146. 5. Heb. 6. 19.

Person in whom, viz. God alone; who therefore is called our *Hope*. Psal. 46. 2. | 62. 9. Ioel 3. 16. Col. 1. 27. 1. Tim. 1. 1.

Here 2. things are to be considered, the

Object, both the

Things, viz. good things to come, according to Gods promise, both in

This life, as

Assistance in time of need. Psalm. 46. 1. | 62. 1, 2, 5, 6, 7. Exhibition of all good things. Psalm. 104. 27, 28.

World to come, eternal life. Tit. 1. 2. 1. Thes. 5. 8. which, because it is the chiefe object of our hope, is also called our

Manner, how we are to hope, with

Patience. Rom. 8. 25. 1. Thes. 1. 3. Hab. 2. 3. Assurance and comfort. Rom. 15. 12. Heb. 3. 6. | 6. 11. 13. Pct. 1. 13.

Opp.

# Negat.

## Prac. 1.

**Excesse** : Presumption, as the hope of the hypocrite and impenitent sinner : for true hope is ioyned with repentance. 1. Ioh. 3. 3. and neuer maketh ashamed. Rom. 5. 5. but this doth, Iob 8. 13. Pro. 11. 7.

Extremes, in the

**Absence of hope**, as in the ignorant, Ephes. 3. 12. 1. Thes. 4. 13.

Defect,

**Epicures**, who as they haue cast off all sorrow, Ephes. 4. 19. so also all hope. 1. Cor. 15. 32. Esa. 22. 13. Ier. 18. 12.

**Desperation**, or casting off of hope, as in

**Men ouerwhelmed** with sorrow. 2.

**Cor. 2. 7.** arising from the sence of their

**Affliction.** Genes. 4. 13. 2. Cor. 7. 10. who therefore sometimes make away themselues.

**Temporary & curable**, as in the Elect.

**Sinnes**, and is either

**Finall and incurable.** Math 27. 5. Act. 1. 18.

**Our selues**, or in our owne merits.

**Disorder or** *anomia* of hope, being placed, in

**Any other thing besides** God, from which (as the Author) we expect good things, either in

**This life**, according to that which was said in the disorder of affiance.

**The world** to come.

# Affirm.

# Prac. I.

Loue.

2. Loue of God. Psal. 31. 23. 1. Ioh. 4. 19. Mat. 22. 37.

Where consider the

Measure both

Simply : for he is to be loued without measure, as he is good without measure, and hee hath loued vs without measure. Ephes. 3. 19. Ioh. 3. 16. but because wee cannot attaine to that; yet let vs loue him with all our heart. Deut. 6. 5. or at the least, with an vpright heart.

By comparison: for as hee is infinitely good aboue all things, so he ought to be loued aboue all things. Luk. 14. 26. Mat. 10. 37.

Manner: for as he is absolutely good, yea, goodnesse and charitie it selfe; so he is to be loued absolutely and for himselfe; but all other things in him, and for him:

As for example: we are to loue our

Friends, in the Lord.

Foes, for the Lord.

Vnto the loue of God, arising from the perswasion of Gods loue towards vs, wee are to adioyne partly as fruites, partly as companions thereof:

Zeale of Gods glory.

Reioycing in God.

Thankfulnes

Obedience

Patience

towards God.

Opp.



Negat.

Prac. I.

Oppos.

Extremes, in  
the defect, (for  
in the excesse  
wee cannot of-  
fend)

Disorder, when  
we loue any as  
much, or more  
then God. Mat.  
10.37. 1. Sa. 2.  
29. 1. Ki. 11.3.  
heereof there  
are two princi-  
pall sorts, viz.  
the loue of

Want of the loue of  
God, when wee doe  
not loue him, either

hatred of God,  
which is partly

Our selues; I meane not the natu-  
rall loue of our selues, whereby  
we seek our preservation (which  
as it is subordinate to the loue of  
God, is lawfull) nor the spirituall  
loue of our selues, whereby wee  
seeke our saluation; but the car-  
nall loue of our selues, 2. Tim. 3.  
12. Rom. 13. 14. Gal. 6. 8.

The world,  
and of those  
things that are  
therein. 1. Ioh.  
2. 15, 16. as the  
loue of

With all our  
hearts.

Above all  
things.

Natural. Rom. 8. 7

Encreased by sin.  
Rom. 1. 30.

Pleasure, which is  
voluptuousnes.  
2. Tim. 3. 4. Phi-  
lip. 3. 19. 3. Pet.  
2. 10, 12.

Riches, which is  
couetousnesse.  
Col. 3. 5. Ephef.  
5. 3.

Honour and glo-  
ry, which is am-  
bition and vain-  
glory. Gal. 5. 26.

Zeale

# Affirm.

# Prac. 1.

**Zeale,**

**Zeale of Gods glory.** 1. King. 19. 10. Apoc. 3. 19.  
Here we are } Wherein this zeale must shew it selfe.  
to consider, } How it ought to be qualified.

It must  
shew it  
selfe in re-  
gard of the

Meanses of  
Gods glo-  
ry: and in  
this re-  
spect it  
contai-  
neth two  
duties:  
viz. a

Feruent desire and  
forward care, that  
the meanes of ad-  
uancing Gods  
glory, may bee  
vsed both by

Willing and chearefull vsing of  
the meanes, and doing of the  
things whereby God may be  
glorified. 1. Chronic. 28. 9.  
1. Ioh. 5. 3. Ioh. 4. 34. Psalm.  
122. 1. Esa. 58. 13. Act. 17. 11.  
2. Cor. 9. 7.

Impediments of Gods glory, in respect wher-  
of it is a compound affection of feruent  
loue and desire of promoting Gods glorie,  
and a vehement indignation conceiued a-  
gainst the obstacles thereof. 1. King. 19.  
10. Ioh. 2. 17. Numb. 25. 11. 2. Pet. 2. 7. Pf.  
119. 136.

This  
zeale  
ought to  
be

Pure, { Proceeding from a sincere affection } Malice and emula-  
not mixed with } tion.  
Guided by knowledge, assuring the par- } Hypocrisie.  
ty of the goodnesse of the cause. Gal.  
4. 18.

Discreet, } Moderate, not } Proportion of  
and ther- } exceeding the } the cause.  
fore both } Seasonable. Prou. 25. 11. } Bounds of a  
mans calling.

Opp.

Thesclues,  
Tit. 2. 14.  
1. 3. 8.  
Ro. 12. 11  
Acts 18.  
25.  
Others. 2.  
Cor. 11. 2.  
Col. 4. 13.  
Heb. 10.  
24.

Negat.

Prac. I.

Oppos.	Corrupt zeale, being either	Not guided by	Want of zeale, whereof are two degrees:	Lukewarmnesse. Apocal. 3. 15, 16.	Proportion of the cause.
				when men are neither hot nor cold, &c.	
			Mixed with corrupt affections to which it is pretended (and therefore not sincere but counterfeit) as with	Coldnesse, and (as it were) deadnes in Religion Zeph. 1. 12.	Compassse of a mans Calling.
				Maliciousnesse, which is bitter zeale. Iam. 3. 14.	
			Couetousnesse, Ioh. 12. 5, 6.	Ambition and vaine-glorie, &c. 2. King. 10. 16, 29.	
			Knowledge, which is a blind zeale. Rom. 10. 2. Phil. 3. 6. Ioh. 16. 2. the which the more feruent, the more furious it is. Acts 26. 11. 22. 23.		
			Discretiō, which is a preposterous zeale, being either	Immoderate exceeding (as in schismatics) the	
				Vnseasonable. Luk. 9. 54.	

Delight.

**Affirm.**

**Prac. 1.**

**Reioycing  
in God.**

**Delighting and  
reioycing in**

God. Psalm. 37. 4. | 104. 34. Phil. 3. 1, 3.  
Rom. 5. 11. his VVord is sweete vnto  
them. Psal. 19. 10.

Him alone. 1. Cor. 1. 31. 2. Cor. 10. 17.  
Gal. 6. 14. in Christ crucified.

And this we are to doe at all times,  
Phil. 4. 4. both in the time of

Prosperitie. Ier. 9.

23. 24.

Aduersity. 1. Sam.

30. 6. 1. Thes. 1. 6

Rom. 5. 3, 5.

**Thankful-  
nesse.**

**Thankful-  
nes to**

God in all estates, Ephes.

5. 20. both in time of

Prosperitie. Ps.

116. 12, 13.

Aduersity. Iob 1

21. Lam. 3. 12.

Him alone as the Author of all good things.  
James 1. 17.

This thankfulnesse is  
to be testified by glo-  
rifying him both in

VVord, giuing thanks. 1. Thes. 5.

18. Luk. 2. 20. Psal. 50. 23.

Deed, by doing those things  
which are acceptable vnto  
him. Psal. 16. 2. Ioh. 15. 8.

Opp.

# Negat.

## Prac. I.

Not delighting or reioycing in God, nor in his Word:  
a signe that men haue not tasted how good the  
Lord is. 1. Pet. 2. 3.

Delighting and reioicing  
in other things more  
than in the Lord: for  
what men loue, that  
they delight in: as  
worldly men in the fru-  
ition of worldly desires.

Voluptuous men in their  
pleasures, which are  
their delights: some  
in sinfull pleasures,  
who glorie in their  
shame. Phil. 3. 19.

Couetous men in their  
riches, Luk. 12. 19.

Ambitious men in their  
honour and glorie,  
Deut. 4. 27.

Vnthank-  
fulnesse  
to God.  
2. Tim. 3. 2  
in not

Acknowledging him the Author of  
those good things which wee haue.  
1. Cor. 4. 7.

Praying him, and giuing him thanks,  
Luk. 17. 17, 18.

Bringing forth the fruites of obedience  
to his glory. Esay 5. 4.

To ascribe the  
thanks which  
are due vnto  
God, either to

Fortune.

Idols, Hos. 2. 5, 8. Ier. 44. 17, 18. our  
owne worthines. 1. Cor. 4. 7.

Other creatures, which are but in-  
struments of God to our good.

Obedience.

# Affirm.

## Prac. 1.

Obedience.

Obedience.

1. Ioh. 5. 3. Ioh. 14. 15.

To whom simple & absolute obedience is to be performed :

To God, in submitting our selves

to his reuealed will :

whereto wee are to conforme our

Hearts: wch is inward obedience.

Pfal. 40. 7, 8. Lines. Mat. 6. 10.

Him alone: no creature is to be obeyed, but in the Lord. Eph. 5. 21. Act. 4. 19. 5. 29.

Here consider

What manner of obedience is required: viz. an obedience

Totall, in respect of the

Doer: with all our might. Deut. 6. 5.

Things: all that is commanded. Galat. 3. 10. Iam. 2. 11.

Time: alwaies. Deut. 5. 29. 1. 11. 1. King. 17. 37.

Or entire at the least, that is, both

Sincere. Rom. 6. 19. 2. Chro. 25. 2. Voluntary. 1. Chz. 28. 9.

Patience.

Patience. 1. Cor. 13. 7. Rom. 12. 12. Phil. 1. 29. Iam. 1. 12.

Obiect, that is, the crosse: which is that measure of affliction which God layeth on his children: and those are

Chastisements.

1. Cor. 11. 32.

Apoc. 3. 19.

Heb. 12. 6. Ps. 94. 12, 13.

Tryals. Deut. 8.

2. 16. Iam. 1. 3.

Where we are to consider the

Manner: for y crosse (Luk. 9. 23) is to be borne

Humbly and meekely. Iob 1. 20, 21. Esa. 53. 7. Mica. 7. 9.

Comfortably & cheerefully. Colof. 1. 11. 1. Pet. 4. 13.

Constantly. Iam. 1. 4.

Opp.



Negat.

Præf.

Object, { Disobedience to God, by { Omission : } and ei- } Negligence.  
          { Obedience to { Commiſſion } her by { Cōtempt.  
                          { Man, more than to God, 1.  
                          { Sam. 22. 18.  
                          { The fleſh, and the diuel, Rom.  
                          { 6. 16.

{ With all our heart, but perſectori-  
ly, negligently, and for ſaſhion  
ſake.

{ Totall, but partiall, and (as it were)  
by halues.

Manner, not { Continuall { Temporary.  
                  { and perpetu- }  
                  { all, but } By fits.

{ Sincere, but hypocriticall.

{ Voluntary, but forced by ſeruite  
ſeare, and therfore not conſtant,  
but counterſeit.

{ The diſorder : to ſuffer much for the loue of the  
world; but to ſuffer little or nothing for the loue of  
God.

{ Raſhneſſe, in running into  
trouble and danger. Ec-  
clus. 3. 27.

{ Exceſſe, { Foole-hardineſſe, in not a-  
voiding it, when lawfull-  
ly they may.

{ Senſleſneſſe. Ier. 5. 3.

{ Murmuring and repining.  
Gen. 4. 15, 16. Pſal. 39. 10  
Lam. 3. 26.

The ex-  
tremes,  
in the

{ Impatiēce,  
either

{ Fainting, and being ouer-  
come with too much  
griefe. 2. Cor. 4. 16.

{ Seeking an iſſue by vnlaw-  
full meanes.

C

Feare

## Affirm.

## Prac. I.

**Feare.**

Feare of God: the awfull and son-like feare, concurring with the true loue of God, and faith in Christ. Psal. 111. 10. Eccles. 12. 13. Prou. 28. 14. Psalm. 112. 1. | 128. 1.

The object of feare, is the anger of God conceiued against sinne. Psalm. 90. 11. Esa. 64. 5.

And thus wee are to feare the displeasure of God, in regard of the time

Past, because we haue sinned, and by sinne prouoked the Lord to wrath. This terrour or feare in the godly and elect, causeth them to meet the Lord, (Amos 4. 12.) and by repentance to prevent his iudgement. 2. Chro. 34. 19, 20. Act. 2. 37. | 16. 29. 30.

To come, that wee may not sin. Prou. 8. 13. | 14. 27. Iob 28. 28. feacing,

Chiefly the anger and displeasure of God it selfe. 1. P. 1. 17. 2. Cor. 7. 1. Act. 9. 3. compared with Luk. 1. 7. 2. Tim. 1. 7.

Secondarily, the effects of anger, which are his iudgements & chastisements. Psal. 119. 120. Hab. 3. 16. Deut. 26.

Opp. as the

Negat.

Prac. I.

God, in regard of the time { Past, which is the horror of the wicked, auerting them from him, as from a seuerer or cruell Iudge. Gen. 3. 10. Heb. 10. 39. Iam. 2. 19. Mat. 8. 29.

Disorder, which is preposterous feare of

To come, when men feare not the displeasure of God it selfe, but onely the effect of it, which is punishment: this is seruile feare. 1. Ioh. 4. 18. Rom. 4. 15.

Other things more than of God. Luk. 12. 4, 5. 1. Pet. 3. 14. Esay 51. 12, 13. Apoc. 21. 8.

Opp. as the

Excesse: fearefulness. 2. Tim. 1. 7. work- ing either

Superstition, or scrupulous care to serue God according to mens inuentions. Esay. 29. 13. Act. 17. 22 Despaire, 2. Tim. 1. 7. Esay. 12. 2. 1. 43 1, 5. Exod. 20. 20. or astonishment. Luke 5. 9.

Extremes, in the

Defect: Carnall securitie, when men (destitute of true faith and repentance) doe notwithstanding promise to themselves impunitie. Prou. 28. 14. Ps. 36. 1, 2. Esay 28. 15. Rom. 3. 18. Gen. 20. 11.

C 2

Humil-

# Affirm.

## Prac. I.

### Humility.

Humility to be added to the former, as another duty of the soule, which we owe to God, Mic. 6. 8. and as a meane and signe of all the former. Mat. 11. 29. 1. Pet. 5. 5. Math. 18. 1. 4.

Where consider the  
 Cause of it, the acknowledgement of  
 Nature of humilitie, which is to humble a man, and (as it were) to make him euen with the ground, stripping himselfe of all praise, and renouncing all conceit of his owne worthinesse, that all praise may wholly be ascribed to God. Psa. 115. 1. Dan. 9. 7, 8, 9. 1. Chr. 29. 14. Gen. 32. 10. 1. Cor. 15. 10.  
 Our owne vilenesse and vnworthines, in respect of our  
 Miserable estate in our selues, in regard of  
 Mould, we being but dust and ashes. Genes. 18. 27. Eccles. 10. 12.  
 Our sin. Luk. 18. 13. 15. 19. Punishment due to vs for the same, Gal. 3. 10.  
 Mercy and bounty of God so vnderstandedly vouchsafed vnto vs. Genes. 32. 10. Lam. 3. 22. 1. Cor. 4. 7.

### Honouring of God.

Outwardly and in the whole man, we are to haue God by honouring him. Mal. 1. 6. 1. Cor. 6. 20.

We are to honour God with the honor of the  
 Signe, which is religious adoration, and is to be performed to the Lord alone. Math. 4. 10 Esa. 45. 23.  
 Deed, which is outward  
 λατρία, worship or seruice, as Inuocation, &c. Deut. 6. 13. 10. 20.  
 Obedience.

Negat.

Prac. I.

Counterfeit humility. Mat. 6. 16. Esay 58. 5.

Assuming to our selues that praise  
which is due to God. Dan. 4. 27. Acts  
13. 22, 23.

Pride, Pro.  
16. 5. in

Not acknow-  
ledging either

Our owne vnworthi-  
nes, but arrogating  
to our selues, such,  
or so great good  
things as wee haue  
not. Gal. 6. 3. Luk. 18  
9, 11. Pro. 30. 12.

Bountie of God to-  
wards vs, but ascri-  
bing good things  
wee haue, to our  
selues. I. Cor. 4. 7.

Not honouring of God, which is profanenesse and  
contempt of God. Mal. 3. 14. Iob 21. 14, 15.

Not honouring him alone,  
which is idolatry, whe-  
ther it bee with the ho-  
nour of the

Signe. Psalm. 44. 20.  
Act. 10. 25, 26. Apo.  
19. 10.

Deede. Deut. 13. 13.  
17. 3. Exod. 22. 20.

## The second Commandement.

### The Affirmative part,

Commanding vs to worship God by such meanes, and after such a manner as hee hath prescribed in his Word, and is agreeable to his nature. Deut. 12. 30, 31, 32. that is to say, in Spirit and in truth. Ioh. 4. 23, 24.

His Nature is spirituall, his Word is truth; and therefore hee is to bee worshipped in	{	Spirit, y <sup>e</sup> is	{	By spirituall meanes.	{	After a spirituall manner.	{	By true meanes,	{	that is, such is prescribed the Word.
		Truth, that is,		After a true man- ner:						

The speciall duties concerne the	{	Parts, and sorts of Gods worship.
		Circumstances and ceremonies.

The parts. The worship of God is partly	{	Inward, of the soule; which the Lo <sup>d</sup> chiefly respecteth.
		Outward, with which the inward is uer to be ioyned.

**Vprightnes.** Heere therefore is commanded vprightnesse in Gods worship. Luk. 1. 75. Ioh. 4. 23, 24. Psal. 119. 7. 1. Thes. 2. Aet. 10. 33. Luk. 8. 19.

<b>Vnanimity.</b>	<b>The common affections.</b>	{	Priuate.	{	Inwardly, vnani- ty. Aet. 1. 14.   2 1. 6. Mat. 18. 19.
			Publike, in which are required		Outwardly, vnani- mity. Psal. 34. 3.

**Vniformity**

**The worship  
of God is**

**are required**

**Outwardly, vnani-  
mity. Psal. 34. 3.**



## The Negative part,

forbidding all will-worship and superstition, whereby men worship God according to their owne inventions. Col. 2. 8, 23. Num. 15. 39. Whether it be in regard of the

Meanes. Levit.

10. 1, 2. Ios.

22. 30. 2. Kin.

16. 10.

Manner. Esa. 17.

11, 12, 13.

66. 3.

But here especially are forbidden (as the grossest sins against this commandement, under wch the Lord would forbid the rest)

Making Images to our selues, vnder which he forbiddeth all meanes deuised by our selues, 1. Ioh. 5. vlt. Deut. 27. 15.

Worshipping him by images, whereby all counterfeit and corrupt worship is forbidden. Deut. 4. 12, 15. Exodus 32. 1, 4, 5. Psalme 97. 7.

Opp. Hypocrisie in the worship of God. Esa. 29. 13. Mic.

6. 7, 8. Psal. 17. 1. Ezech. 33. 31.

Schisme and diuision. 1. Cor. 11. 18.

Confusion. 1. Cor. 11. 21.

The sorts. The worship of God is either {  
 Inuocation of the Name of God.  
 Ministry and hearing of the Word.  
 Administration and receiving of the Sacraments.

Inuocation. 1. Of Inuocation: and that it is to bee vsed. 1. Theſ. 5. 17. Luk. 21. 36. Iam. 4. 2. Dan. 6. 10.

The things generally {  
 required in Inuocation, {  
 Essentiall.

are partly {  
 Accidentall.

Essentiall, as {  
 1. To whom.  
 2. In whose name.  
 3. How, or in what manner.  
 4. By whose helpe.  
 5. For what things.

1. To whom; anely, to God, and to him alone, which is prescribed in the first Commandment. Ps. 50. 15. | 65. 3. Luk. 11. 2. And of him wee are to conceiue as hee hath reuealed himselfe in his Word.

2. In whose name, viz. in the name of Christ. Eph. 3. 12. Ioh. 16. 24. Dan. 9. 17.

And in his name alone, as being the onely Mediator, and of Redemption, Act. 4. 12. so also of Intercession. 1. Tim. 2. 5.

3. The manner, according to the will of God reuealed in his Word. 1. Ioh. 5. 14. Rom. 8. 27. viz.

Before we call vpon God, wee are to prepare our selues by meditation. Psal. 108. 1. Eccl. 4. 17. | 5. 1.

Generally in the soule.  
 In the actiō it selfe there {  
 are duties required, {

Specially {  
 in the {  
 Mind.  
 Heart.

Negat.

Prac. 2.

Opp. Neglect of Prayer. Psal. 14. 1, 4. Job 21. 15.

{ Prayer to Saints or Angels. Esa. 63. 16. Act. 10. 26.  
Apoc. 19. 10. Ier. 2. 13.

Opp. { Misconceiving of God, (and so worshipping) they know not what. (Ioh. 4. 22.) in respect of y

{ Nature. As the Anthropomorphites, and ignorant persons, who conceive God vnder the shape of a man.

{ Persons. For the true God is the Father, the Son, and the holy Ghost. He therefore who denieth any one Person, doth not worship the true God : as the

{ Jewes. 1. Ioh. 2. 23.

{ Turks.

Opp. Not to pray in the name of Christ alone, but in the name and mediation of Saints and Angels.

Opp. To pray amisse. Iam. 4. 3.

Opp. To be rash in speaking to God. Eccl. 5. 1. Eccles. 18. 22.

In

**Affirm.**

**Prac. 2.**

In the soule generally it is required, that our prayer be  
speech of the soule, and not of the mouth onely, a lifting  
vp of our hearts, Psal. 25. 1. and a powring forth of the  
soule, Psal. 62. 8. a praying in spirit, Eph. 6. 18. and in  
truth. Psal. 145. 18.

and therefore } Attention of the  
with the } minde.  
Intent and desire of  
the heart.

Understanding. Psal. 47. 8. Col. 3. 16.

In the mind is  
required, that } Faith, that is, with perswasion that wee  
we pray with } and our prayers are accepted of God  
in Christ. 1. Ioh. 5. 14. Eph. 3. 12.

In the heart it  
is required } Humility. in respect of our own vnwor-  
we pray with } thinesse. Gen. 18. 27. Luk. 18. 13. Gen.  
32. 10.

Reuerence towards } Maiesty of God  
Ecc. 5. 1.

4. By whose helpe, viz. by the helpe of the holy Ghost,  
who is the Spirit of supplication, and helpeth our Infirmi-  
ties. Rom. 8. 26, 27. Zach. 12. 10. Eph. 2. 18.

5. For what things, viz. } Gods glory.  
good things onely, Math. }  
7. 11. which may concerne } The good of } the Church.  
our brethrē.  
our selues.

Persons, in respect whereof } Priuate. Math. 6. 5,  
Prayer is either } 6.  
Publike. Math. 18.  
20.

Place: for wee } Openly. }  
may pray in. } 1. Tim. 2. 8.  
all places, both } Secretly.

The things Accidentall, are  
the circumstances of

Time, for wee are to pray al-  
waies. 1. Thes. 5. 17, 18. Ephes.  
6. 18. that is, both } Ordinarily, at  
set times. Psa.  
55. 17. Dan. 6  
10.

Extraordinari-  
ly, as occasiō  
is offered.  
Col. 3. 17.

Opp.

Negat.

Prac. 2.

Opp. Not to pray from the heart, but with the mouth  
only: a lip-labour. Hof. 7. 14.

{ Wandering thoughts.

To pray with { Fained lips, the desire and intent of the  
heart, not agreeing with the words of  
the mouth. Psal. 17. 1. Psal. 78. 36.

Opp. To pray without { Knowledge. Mat. 20. 22.  
Faith. Rom. 10. 14.

Opp. To pray { With a conceit of our owne worthi-  
nesse. Luk. 18. 9, 11.  
With lesse reuerence, than if we spake  
to a mortall man.

Opp. To pray for euill and vnlawfull things: for that  
is to make God the author of euill.

The

**Affirm.**

**Prac. 2.**

The things specially required, are such as concerne the  
seuerall kinds of Inuocation, viz.

Prayer:

Thanksgi-  
uing:

which in vse are to be  
ioyned. Colos. 4. 2.  
Phil. 4. 6.

In Prayer,  
three things  
are required:

Sence of our want. Psal. 63. 2. Iam. 1. 5.  
Ioh. 7. 37.

Feruency of desire, to haue our want  
supplied. Iam. 5. 16. Lam. 2. 19. Rom. 8.  
26. | 15. 30.

Speciall faith in the promises made to  
our prayer; that is, that our particular  
requests shall bee granted vnto vs.  
Mat. 21. 22. Mark 11. 24. Iam. 1. 6.

The things  
specially re-  
quired in  
thanksgiuing,  
belong to the

Action it selfe,  
wherein are  
required

Thankfulnesse Colos. 3. 16. Psalm. 9. 1.  
| 111. 1.

Chearefulnesse. Phil.  
1. 4. Psalm. 9. 2. |  
100. 1. | 81. 1.

Obiect: for we are to giue thanks for all  
things, and in all estates. 1. Thes. 5. 18.  
Ephes. 5. 20.

2. Of the Ministry of the  
Word; where we are to con-  
sider the duty of the

Minister, in reading and  
preaching the Word  
of God.

People, in hearing the  
Word.

Opp.



Negat.

Prac. 2.

Opp. To neglect the duty of prayer. Jam. 4. 2.

Opp. to pray { Without feeling, as { Secure persons, that feele no want. Apoc. 3. 17, 18.  
Coldly. { Proud persons, that think themselves full. Luk. 18. 9. | 1. 55.  
Without faith. Jam. 1. 6, 7.

Opp. To neglect the duty of thanksgiving, Luk. 17. 17.

To give thanks without { Thankfulnessse, and therefore in hypocrisie.  
Chearefulnessse, and so without sence of Gods bountie towards vs.

Not to be thankfull in all estates.

As

**Affirm.**

**Præc. 2.**

**Preaching.** As touching preaching, consider the

Person.  
Object.  
Parts.  
Manner.

The person  
ought to be a  
Minister: Heb. 5.  
4. Rom. 10. 15.  
called by

God, and therefore indued  
with

The Church.

Sufficiency of gifts

1. Tim. 3. 2. Mal.  
13. 52. Mal. 2. 7.

Willingnesse to im-  
ploy them. Esa  
6. 8. Rom. 1. 15.

The Object is the Word of God. Deut. 18. 18, 20. as the  
only meanes of this part of Gods worship. 1. Thes. 2. 13.  
1. Pet. 4. 11. 2. Cor. 2. 17, Ioh. 7. 16. 1. Pet. 4. 11.

The parts of preaching:

Explication of the Scripture, by the Scripture, according to the analogie of faith. Neh. 8. 9. Rom. 1. 2. 6.

The right diduction or collection  
of doctrines and observations out  
of the text.

Orthotomy, or  
right diuiding  
of the Word,  
2. Tim. 2. 15.

which is partly

Application of the  
to the vse  
of the hear-  
ers, by  
the way of

Doctrine.

Confutation.

Exhortation.

Reprooffe.

Consolation.

Opp

Negat.

Prac. 2.

Opp. Intruders into the Ministry, not called. Ier. 14,  
14, 15.

Nor furnished with gifts. Esa. 56. 10. Mal. 2. 9. Hof. 4. 6.

Or not willing to imploy them. Mat. 5. 15.

Opp. Teaching other doctrine  
than is contained in y Word.

1. Tim. 1. 3. | 6. 3. as

Errours.

Fables and inuentions of  
men. 1. Tim. 1. 4.  
| 4. 7.

Making merchandize of Gods Word, or mingling it with  
the doctrines and inuentions of men. 2. Cor. 2. 17.  
Ier. 23. 28.

The

**Affirm.**

**Prac. 2.**

The manner of preaching, viz. In

{ Demonstration of the Spirit. 1. Cor. 2.4. Mic. 3. 8. that is, of spiritual graces, both of the Ministry. Person.

Simplicity. 1. Cor. 1. 17, 21. | 2. 4, 5.

Sincerity. 2. Cor. 4. 2. | 2. 17.

Integrity. 2. Cor. 2. 17. | 4. 2. 3. Tim. 2. 15. 1. Thef. 2. 4. Gal. 1. 10.

Fidelity, without respect of persons. Deut. 33. 9. 1. Cor. 4. 2. Ier. 23. 28.

Iudgement and discretion. Mich. 3. 8. Mat. 24. 45.

Grauity. Tit 2. 7.

Authority & power. Mat. 7. 29. Mic. 3. 8. Tit. 2. 15.

Courage and freedome of speech. Ier. 1. 8, 17. Ezech. 3. 8, 9. Ephes. 6. 19, 20.

{ Zeale of { Gods glory. Ioh 7. 18. Mal. 2. 2.  
The saluation of the people. 2. Cor. 11. 2. Gal. 4. 19. 2. Cor. 2. 15.

The

Affirm.

Prac. 2.

Before we heare. Preparatio. Ex. 19. Ec. 4. 17. looking to our feet, i.e. affectiōs. This preparatiō consisteth in

Remooving the impediments, as it were the putting off our shoes. Exod. 3. 5. as

Carnall securitie, which maketh men come to the hearing of the Word, without any desire or care to profit: this maketh hearers like the high way. Luk. 8. 12.

Impenitencie, which causeth men to come without purpose of amendment; but rather with purpose to goe on in sinne, whatsoever the Minister shall say to the contrary. Wee must purge the vessell of our heart, before it will be fit to receive the pure liquor of Gods Word. 1 Pet. 2. 1, 2. and wee must plough up the fallow ground of our hearts, before the seed of Gods Word be cast into it. Jer. 4. 4. Ja. 1. 21.

Worldly cares, which cause men to receive the seed as it were among thornes. Luk. 8. 14. Jer. 4. 4. Ezek. 33. 31.

Excesse in diet, surfitting and drunkenness. Luk. 21. 34.

Conceit of our owne knowledge: that wee may heare with meekenesse. Jam. 1. 21. Psal. 25. 9. Prov. 26. 12.

Prejudicate opinions, that wee may heare with docility. Luk. 18. 34.

Hypocrisie, which maketh men like the stony ground. Luk. 8. 13.

Curiosity, y<sup>e</sup> we may come to learne, rather than to judge and censure. Act. 17. 20. 21.

Hatred of the Ministers person, or dislike. 1 King. 22. 7, 8.

Itching of the eares, & affectation to heare such as delight the eares, & please their fancies. 2 Tim. 4. 3. Mic. 2. 11.

Schismaticall affectation to heare some Ministers, and in comparison of them, to contemne others. 1 Cor. 1. 11, 12. | 3. 4.

Using helps. See A.

While wee heare. B

After wee have heard. C.

D

The

**Affirm.**

**Prac. 2.**

Whither we goe, to wit, to the place  
Gods presence, to appeare be-  
him.

To what  
end, to

Performe an holy and  
right service unto G  
Use religiously the mea-  
of our saluation.

Meditation,

What our  
wants be in  
regard of

Know-  
ledge:  
Faith:  
Obedi-  
ence, &c.

that wee  
come with  
gring and de-  
siring desire  
the hearing  
the Word.  
1 Pet. 2.3.

How necessary, profit-  
able and effectuell  
the Word of God  
is, for relieving our  
wants:

A.  
The helps  
which  
we are to  
use, are

The Minister, that God wo  
assist him, and direct him  
his Spirit, &c. Ephes. 6.9. C

4.3.

Our selves, that the Lord wo  
illuminate our mindes, o  
our hearts, strengthen  
memories, subdue our affe-  
ons, transforme our lives  
to the obedience of his tru  
&c. Psal. 119.

Prayer for

B. Du



# Affirm.

## Prac. 2.

# Negat.

1. To set our selves in Gods presence, and to behave our selves as before him. Act. 10. 33.

2. To acknowledge the Minister to be the Embassador of God, 2 Cor. 5. 20. and to heare the Word preached, as the Word of God. 1 Thes. 2. 13. Deut. 32. 3. Jonas 3. 5.

Reverence and feare. Esai. 66. 3.  
Silence. Men are silent to heare but their Superior speake. Job 29. 9.

Readinesse and desire to learne. Act. 17. 11.

3. To heare with	Attention. Act. 8. 6. Luk. 4. 20.   19. 48.   8. 8.	And not	With wandring mindes. Ezck. 33. 31.
	Faith. Heb. 4. 1. Act. 13. 48.		Reading, or being otherwise occupied.
	Alacrity, and not with wearinesse.		Sleeping. Act. 20. 9.
	Constancie, not departing before the end.		
	Teacheth, with teachablenesse to learne.		

3. To heare with	Meeknesse & submission, Jam. 1. 21. accommodating our selves to every part or passage of the Sermon : as when the Minister	Confuteth, to lay aside our error, that wee may be found in the faith. Tit. 1. 13.
		Exhorteth or reproveth, &c. to receive the words of exhortation. Heb. 13. 22.
		Prov. 15. 31, 32.

Not as Act. 5. 33. | 7. 54. | 22. 22, 23.

4. To receive it into a good and honest heart, with desire to retain it, and with purpose to practise it. Luk. 8. 15. Not as Ezck. 13. 31, 32.

5. To lay it up in the treasure of our hearts. Luk. 11. 19. 51. Prov. 4. 21, and to heare for afterwards. Esai. 42. 23.  
Not to let it slip from us. Heb. 2. 1.

**Affirm.**

**Prac. 2.**

**C.**  
Duties after we  
have heard, To

Meditate of that which wee have heard,  
and as it were, to chew the cud. Act. 17,  
10, 11. Psal. 1. 2.

Conferre with others, especially such as  
are committed to our charge. Deut. 6. 7.

Call it to minde as occasion shall be offered,  
and not to be hearers of forgetfulness. Jam. 1. 25.

Endeavour to practise it, Luk. 8. 15. | 6. 48.

| 11. 28. Jam. 1. 22.

**3. The administration and use of the Sacraments:**

Wherein we are to follow  
the direction of  
Gods Word, viz  
that wee use

Those Sacraments, and no other  
which the Lord hath instituted  
in his Word.

Them after that manner which  
God hath prescribed in his  
Word.

The Sacraments of the New Testament  
(for the Old appertaine not  
to us) are onely two, viz.

Baptisme.

The Lords Supper

Bee a lawfull Minister.

Party baptizing: in  
whom it is  
required,  
that hee

Doe administer it according  
to Christs institution:  
where consider

What,  
viz. the

Elemēt, which  
is water only  
Sacramental  
Word.

To whom,  
viz. to those  
who are within  
the covenants, whether

Grown  
person

Infant Opp.

Party baptized,  
viz. faith and  
repentance,

Truly professed, by him that is

yeeres.  
Promised in behalfe of the  
fant, and performed when  
comes to yeeres.

To be present to receive the party baptized  
into the Congregation.

To joyne in prayer for the party baptized.

Other

In the right use of Baptisme, there  
are duties required in the

People,

Otherwise we } Build upon the sand. Luk. 6.49.  
 } Aggravate our sinne, and encrease our  
 } punishment. Joh. 15, 22.

To these the Papists adde five other.

The Papists permit private persons, yea Midwives, to baptize.

The Papists adde Oyle, Salt, and Spittle, &c.

The Papists suppress it in an unknowne language.

Opp. To breake the Vow of Baptisme.

Opp. To depart.

1 Cor. 11. 23. In the right use of the Lords Supper, there are duties required in

The Minister that he administer it according to Christs institution; where consider

What hee is to administer. viz. How, with such sacramentall rites and actions as were ordained by Christ. To whom, to the faithful in profession at the least: And not to To what end, that it might be a

The elements, { Bread. both { Wine. The Sacramentall Word

Profane persons. Heretikes, or excommunicate persons. Such as cannot prepare themselves. Sacrifice of praise to God Memorial of Christs death Meanes to confirme the faith of the receiver, &c

Receive the Communion whē it is administered

The faithfull among the people, viz. to

Whereunto are duties required

Before, viz. due preparation, consisting in

1 Cor. 11. 28. A trial of our selves, how wee stand towards

God, in regard of our Neighbours, in regard of brotherly love.

Know- ledge. Faith. Repen- tance.

Prayer, { Confessing our finnes and wants. Desiring Gods blessing upon his owne Ordinance.

At the Communion something is to be

Considered: the sacramentall signification of the signe, and the thing signified. Done, viz. the Bread and the Wine are to be received with

Faith. Thanksgiving and shewing forth y death of Christ.

Afterward, to

Be thankfull to God. Labour to feele the fruit and benefit of the Sacrament. Performe that repentance, which in the time of our preparation we either purposed or promised.

Negat.

Prac. 2.

the Papists with hold the Cup from the people.  
the Papists powre water into their wine.  
they mutter the words as a charme over the bread.  
they use di- } Ridiculous.  
gesticula- } Idola- } Elevation.  
ons, partly } trous, as } Adoration.  
} Carrying about } the bread.

the Popish Priests distribute nothing to others, but are  
the onely receivers in their private Masses.

the Papists { Adored and carried about in pompe,  
consecrate { and not to bee received.  
their Eucha- { A sacrifice propitiatory for the quicke  
rist, that it { and the dead.  
may bee { An Idoll which they worship in stead of  
Christ.

D. 4

And

**Affirm.**

**Præg. 2.**

**And these were the parts of Gods worship.**

Now follow the { Adjuncts of Gods } Circumstances.  
                  { worship, as the } Ceremonies.  
                  { Meanes thereof.

Concerning the circumstances belonging to Gods worship, & the ceremonies therein to be used, we are to follow the generall rules of Gods word, namely, that all things be done

To edification. 1 Cor.  
26.

**Decently.**

i Cor.

II.13.

According  
to order.

1 Cor. 14

Prayer, Fasting: see my Treatise there

**The Meanes of  
Gods worship,  
especially of**

The Ministry of the Word and Sacraments, as the

Preparation and education  
of Ministers in schools  
of learning. 1 Sam. 10  
19.20. 2 King. 4.38

Preservation and sufficient  
maintenance. Deut.  
19. 1 Tim. 5.17. Gal  
6,7.

The special duties of sanctifying Gods Name, are y<sup>e</sup> ulage of Gods Name holily,



Affirm.

Prac. 3.

Negat.

*The third Commandement.*

*The Affirmative part,*

*The Negative part,*

Commanding us to sancti-  
fie the Name of God. Mat.  
6. 9. Psal. 29. 2.

Forbidding to take the  
Name of God in vaine; that  
is, to profane it, or pollute it.

1. God himselfe, and his attributes, which  
are himselfe, Joel 2. 3 2. Deut. 28. 58.  
Exod. 33. 19. with 34. 5, 6, 7.

2. Renowned: his Name of re-  
nowme, or glory. Exod. 9. 16.  
Psal. 8. 1.

3. His titles: as Jehovah, Jah,  
Lord, God, &c. Exod. 3. 15.  
Exod. 6. 3.

4. Word of  
God. Act.  
9. 15. | 21.  
13.  
5. Religion  
of GOD,  
prescri-  
bed in his  
Word.  
Mic. 4. 5.  
1 King. 5.  
3, 5.

6. Common to al,  
as the works of  
God, for God is  
knowne by his  
workes, as men  
are by their  
names. Rom. 1.  
19, 20. Ex. 34. 7.  
Psal. 58. 11, 12.

Meanes  
wherby he  
is known,  
which are  
either

Peculiar to his Church, as the

Knowne, as

That wherby he is named, that is,

According  
to the se-  
verall ac-  
ception of  
Gods  
Name,  
which sig-  
nifieth  
either

The speciall duties of sanctifying Gods Name, are yulage of Gods Name holily,

After an especiall manner, according to any almost of  
the former acceptations, and that is, by swearing.

1. As

# Affirm.

# Prac. 3.

1. As the name of God signifieth God himselfe, and his attributes.

Thus wee  
are to san-  
ctifie the  
name of  
God in our

Hearts, 1.  
Pct. 3. 14,  
15. by

Thinking and conceiving  
God and his attributes, holi-  
ly and reverently.  
Acknowledging, beleaving, and  
remembring effectually God  
and his Attributes.

Mouthes,  
by

Confessing, and professing  
God and his attributes. Ro-  
10. 10. 1 Pet. 3. 15.  
Speaking holily and reverently  
of God & his attributes.

Lives, by a conversation answerable to the  
effectuall knowledge of God and his at-  
tributes. Deut. 28. 58.

2. As the Name of God signifieth his glory.

Thus wee  
are to san-  
ctifie the  
name of  
God, by  
glorifying  
him in our

Hearts, by  
a true

Desire of Gods glory.  
Purpose & intent therof, Mal. 2.

Mouthes,  
by making  
the glory  
of God,  
both the

Matter of our speech: for by gi-  
ving praise and thanks to  
God, we glorifie him. Psalm  
50. 23.

End of our  
speech, by  
uttering  
Necessary truths  
Josh. 7. 19. Col  
4. 6.  
Savory speeches.

Lives, by

Doing all things to the glory of God  
1 Cor. 10. 31.  
Bringing forth  
the fruits of  
good workes:  
for thereby we  
Glorifie God our  
selves, Joh. 15. 8.  
Cause others to glori-  
fie him. Matt. 5. 12.

The

Regat.

Prac. 3.

The speciall vices.

To entertaine base, unreverent and ungodly thoughts,  
concerning God and his Attributes. Psal. 50. 21. this is to  
aspisme God in our hearta. Job 1. 5. Psalm. 14. 1. | 10, 11.

m. 1. 21.

Not to know God, &c. effectually. Rom. 2. 4, 5.

Not to confesse God and his Attributes before men.

t. 10. 33.

Speake of God, { Unreuerently. } Psalm. 78. 19, 20.  
or his attributes. { Unholily. } Exod. 5. 2.

Not so sanctifie God in our lives. Num. 20. 12. Tit. 1. 16.

Pride and vaine-glory. Gen. 11. 4.

Neglect of Gods glory. Rom. 1. 21.

To suppress the praises of God, and to be unthankfull  
him. Luk. 17. 17.

To blaspheme the Name of God. Levit. 24. 11.

Dissembled, or suppressed. Job. 9. 21. | 12.

42, 43.

p. Truth { Denied. Mar. 14. 68.

Oppugned. Acts 26. 11. 1 Tim. 1. 13.

Idle. Mat. 12. 36.

Unfavoury. Col. 4. 6.

Dis honour God. Rom. 2. 23.

our sinnes, {

to Cause his Name to bee blasphemed.

Rom. 2. 24. 2 Sam. 12. 14. Tit. 2. 5.

**Affirm.**

**Prac. 3.**

3. As the Name of God signifieth his titles, which wee use by taking them } Up in our mouthes and writings. Upon us, when wee are called Gods name, and his name is called upon in us. Genes. 4. 26. Eisa. 43. Act. 11. 26.

We sanctifie the Name of God in our speech and writings, when it is mentioned } In a matter serious. After a reverent manner. To a good end.

And hereunto is referred blessing of } God. Rom. 9. 5. | 1. 25. 2 Cor. 11. 31. James 1. 25. Generally is required of all. Mat. 5. Rom. 12. 14. and here to salutation referred. Genes. 47. 7. 10. Judg. 6. Rom. 16. 16. Mat. 5. 47.

Men, which

After a peculiar manner is to be performed by Superiours. Heb. 7. 7. as by } Parents. Gen. 27. 49. Ministers. Num. 6. 24, 25. Magistrates. 2 Sam. 18. 1 King. 8. 55.

We sanctifie the Name of God and of Christ our Saviour, which we take upon us, professing our selves Christians, and the children of God, when wee walke worthy calling. Ephes. 4. 1. Tit. 2. 10. 2 Tim. 2. 19. Eph. 5. 3.

ga.  
d negat.

*Prac. 3.*

Never to make mention of God, which is a signe that he  
43 not in mens thoughts.

In a manner light and ridiculous, as in sport,  
jests.

men- After a manner

Unreverent and carelesse,

Superstitious.

To a wicked  
end, as to

Charmes and Exorcismes,  
Act. 19. 13.

Wicked sentences, which  
begin, *In nomine Dei.*  
*Amen.*

Erroneous doctrines, Jer.  
23. 25.

p. Curſing. Rom. 12. 14.

Neglected in due time and place.

Abused to

Hypocriſie, where it is not ſin-  
cere and from the heart.

Malicious purpoſes, 2 Sam. 20. 9.  
Matth. 26. 49.

me of Chriſt, as it is  
taken upon men, pro-  
N named, Gen. 6. 2. which  
is a fault either

Common to all wicked perſons  
which cal themſelves Chri-  
ſtians.

Peculiar to the Jeſuites, who  
under the name of Jeſus,  
ſerve Antichriſt.

**Affirm.**

**Prac. 3.**

**4. As the Name of God doth signifie his Word.**

**Meditation thereof,**

**Hearts, by  
a holy**

**Desire, study & care to  
know & practise it.**

**This (to omit  
the holy and  
pure use of it, in  
the preaching  
and hearing  
thereof, of  
which we spake  
in the 2. Com-  
mandement)  
we are to san-  
ctifie in our**

**Words and wri-  
tings, by applying  
it to those uses for  
which it is profi-  
table. 2 Tim. 3. 16.  
to our selves, or  
others, for the**

**Information of  
judgement,  
doctrine and  
futation.  
Reforming of  
life and affect  
by admonition,  
exhortation,  
proofe, consola-  
on.**

**Deedes, by obeying it from our hearts  
Rom. 6. 17. Luk. 11. 28. Joh. 13. 17.**

**5. As the Name of God signifieth his religion.**

**This are we to sanctifie by a con-  
versation answerable to the Religi-  
on which we profess, Tit. 2. 11, 12,  
13. Ephes. 4. 20, 21, 22, 23, 24. 1 Pet. 2. 10, 11. This being the right way,  
Esa. 30. 21. Act. 9. 1. we are to walke  
in it. Mic. 4. 5. and that**

**Uprightly, in  
respect of God  
19. 1. Gal. 1. 10. Gen. 17. 1.  
Inoffensively,  
respect of  
1 Corin. 10. 31. Heb. 12. 13.  
1. 10. Act. 23. 1.  
15, 16.**



Negar.

Præ. 3.

Heart, when wee have neither desire to know it, nor care to keepe it.

Vaine and unprofitable, as when it is read in an unknown language, or so sung, that it cannot be understood. Psal. 47. 7.

Words & writings, when it is abused to uses either

Evill, in respect of

Judgement, as for the

Confutation of the truth.  
Confirmation of errors.

Manners, as to

Impenitency. Psal. 50. 16, 17.

Scoffes and jests.

Charmes & enchantments. Deut. 18. 11, 12.

Deedes, when wee doe not observe it to do it, Levit. 22. 31, 32. either through

Neglect. Malac. 1. 12. Amos 2. 7. Prov. 30. 9. Contempt, which is a kinde of blasphemy. Num. 15. 30, 31.

Worldly respects. Phil. 3. 18, 19.

God, in hypocrisie, 2 Tim. 3. 5 pretending the profession of religion to their

Wicked respects. Mat. 23. 14. 1 King. 21. 9. 2 Sam. 15. 6. Matt. 23.

Men, offensively; and thus the name of God is profaned by the

Dissolute and wicked life of carnall-gosellers. Rom. 2. 24. Offences of the godly, 2 Sam. 12. 14. & those that would seeme forward professors.

6. As

**Affirm.**

**Prac. 3.**

6. As the  
Name of God  
signifieth his  
works both of

Creation, in respect whereof hee is cal-  
led the Creator.

Administration, in regard whereof hee  
is called the Governour and Judge  
of the world.

In them may acknow-  
ledge the wisdom  
power & goodness  
of God. Rom. 1. 18.  
10. Psal. 19. 1.

Knowing him by his  
works, may glorify  
him as God. Rom.  
1. 21.

Acknowledging in  
the workmanship  
God, may speak  
honourably thereof.  
Ps. 139. 14. Ge. 1. 31.

Imitate, we  
may follow.  
Matt. 6. 1.  
28. Pro.  
Avoide, we  
may shun.  
Psal. 32.  
Jerem. 17.  
2 Pet. 2. 1.

Our good,  
that what  
the Scrip-  
ture hath  
taught us  
in them to

The workes of  
Creation or  
creatures,  
we are to  
sanctifie by a

Holy Me-  
ditation  
and men-  
tioning of  
them, to

The Word.  
Prayer.

Pure use,  
sanctifi-  
ed by

1 Tim. 4. 5.

Not to acknowledge God by his crea-  
tures.

In respect  
of Gods  
glory,

Knowing him by them, not to glorifie  
him as God.

To depraue or deride (like *Momus*) the  
workes of God.

In regard of our good; to imitate that in them, which  
the Scriptures teach vs to shun.

Scrupulous. Rom. 14. 23.

Without,  
or besides  
the Word,  
being

Superstitious,

Ascribing sanctifica-  
tion to them, as, to  
holy-water, salt,  
candles, bells.

Abusing them to di-  
uination. Deut. 18.  
10. Esa. 47. 13. Iera  
10. 2.

the Word,  
is the vse

Contrary to the Word, abusing them  
as instruments vnto sinne, as our bo-  
dies to fornication, our meate and  
drinke, to surfetting and drunken-  
nesse.

Prayer, the profane  
vse, without

Crauing Gods blessing in the  
vse.  
Returning thanks to God the  
giuer of them.

Affirm.

Prac. 3.

The workes of adminiftration, (which in a generall ſence  
are called the iudgements of God) are exerciſed in

Determining  
doubts, which  
by men cannot  
ſufficiently bee  
decided, viz.  
Lots, Prou. 16.  
33. as in

Deciding contro-  
uerſies. Pro. 18.  
18.

Elections. 1. Sam.  
10. 12, 24. Act.  
1. 23.

Diuiding inheri-  
tances. Numb.  
26. 55.

Finding out a ſe-  
cret offender.  
Ioſh. 7. 14.

Lots are purely uſed, when we

Call vpon  
for his  
tion, re-  
ring our ſe-  
to his iud-  
ment. Act.  
24.

Reſt well  
ſed in  
ſentence  
God.

Giuing thanks  
Pſal. 124.  
86, 12, 13

Declaring  
benefits. Pſal.  
16. 71

Referring the  
glory, and the  
of our brethren  
Luk. 19. 13.

Being moued  
penitence the  
Rom. 2. 4.

Reioyce with them. 1. Cor.  
Praiſe God for them. Pſal. 3  
Gal. 1. 23.

Rewards  
and bleſ-  
ſings,  
hereof  
we are  
to haue a  
pure uſe,  
whether  
beſtow-  
ed vpon

Our ſelues:  
that is, to bee  
thankfull for  
them, and to  
teſtifie our  
thankfulneſſe,  
by

Words,  
in

Deeds, by

Others:  
viz. to

Aſſigning

Puniſhments  
& croſſes, wch  
more ſpecially  
are called iudg-  
ments: whereof  
alſo we are to  
haue a pure  
uſe, whether  
laid on

Our ſelues,  
to

Others, to

Bee humbled vnder  
hand of God. Iob. 1  
Patiently and thank-  
to beare them. Iob. 2, 13  
To learne obedience  
that we ſuffer. He

Be terrified (by their example)  
ſinne. Ioſh. 22. 20. 1. Cor.  
Rom. 11. 20, 31.

Condole with y faithful. Ro.  
Magnifie the iuſtice of God  
niſhing the wicked. Pſ. 58.  
Iudg. 5. 31.

{ Casting of fortunes.  
The game called Lottery.  
Those games of Dice and Cards, &c.  
which wholly consist in chance: for  
in toyes and sports we are not to ap-  
peale to the immediate iudgement of  
God. Prou. 16. 33.

to be thankfull to God for his benefits.

{ Assume the praise to our selues.  
to testifie our } His dishonour.  
thankfulnesse : { Abuse Gods } Harme of others.  
but rather to } blessings to } Impenitency.

enuy the graces of God in others.

not to be humbled vnder the hand of God. Ier. 5. 3. Esa.

13. 13.  
to be impatient and to murmur.

to be incorrigible. Esa. 15. Ier. 2. 30.

not to be warned by the iudgements of God vpon o-  
thers. Dan. 5. 22. but rather to be pleased with our selues,  
God we are not so afflicted Luk. 13. 12, 3.

to reioyce at the afflictions of others. Iob 31. 29.

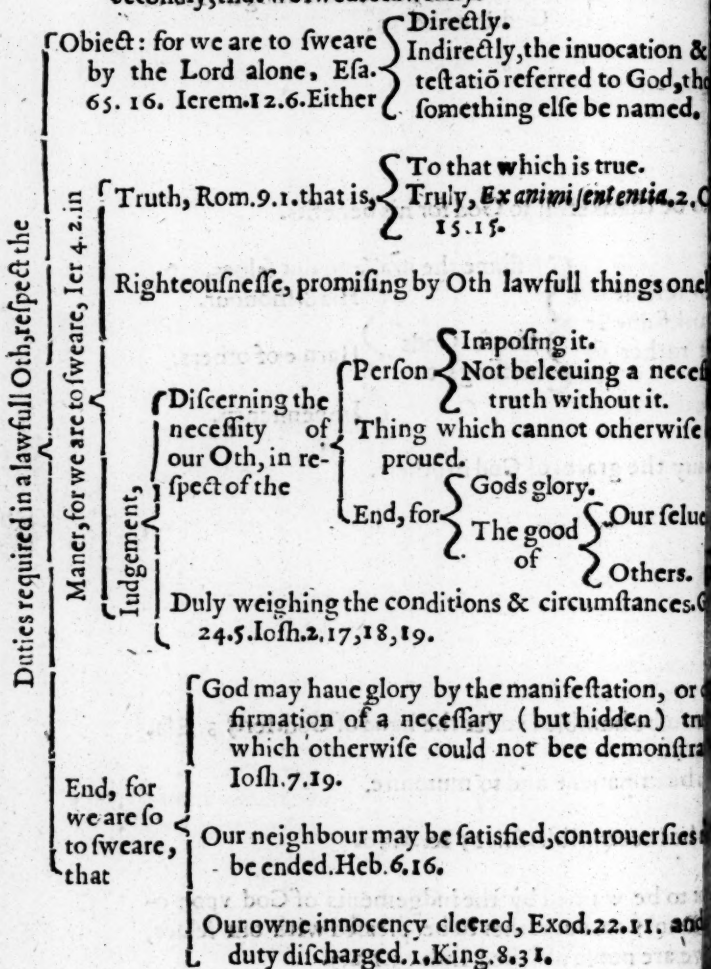
# Affirm.

## Prac. 3.

### Of Othes.

#### 1. In generall.

The Name of God is to be sanctified by a lawfull Oth.  
Where consider two things: First, that wee are to swe  
vpon iust occasion. Deut. 6. 13. Psal. 63. 11. Esa. 45. 23.  
Secondly, that we sweare lawfully.





To refuse altogether to sweare, with the Anabaptists.  
To sweare vnlawfully.

Ridiculous: as By-Lakin, &c.

Pharisaicall, by creatures, as Light, Fire, &c.

Popish, } Saints: *Mary, Iohn, &c.*

as by } Masse. }

Idols, as }

Rood. }

Amos 8. 14.

Heathenish by the gods of the Gentiles,

1. King. 19. 2. *Meberle, Medius Fidius, &c.*

Blasphemous, as by all the parts and members of Christ.

To that which is false. Leuit. 19. 12.

Falsely, with a mind to deceive. Ps. 24. 4.

Is apparently vnlawfull at the time of the Oth. 1. Sam. 25. 21, 32. | 28. 10.

Afterwards proueth to be vnlawfull. Mark. 6. 23, 25.

Without necessity, as they vse to doe, who sweare ordinarily and commonly: this is to pollute the Name of God, and to make that common, which he hath sanctified and extolled about all things. Math. 5. 37.

Iam. 5. 12. Eccles. 23. 8.

Rashly and vnaduisedly. Leuit. 5. 4.

1. Sam. 14. 39, 44. as those which sweare in heate and choler.

No end, vainly, & through a foolish custome, without regard of Gods glory, or good of their brethren, or discharge of their duty.

For a brauery, that they may glory in their shame, & garnish their speech with the pollution of Gods Name.

To falsifie the truth, and to win credit to a falshood.

2. In speciall.

There are two distinctions of Othes.

**Affertory**, wherein some truth is auouched, and that, if it bee

Certaine & known, ply that it is so. Supposed, according our opinion, that thinke so.

1. An Oth is either

**Promissory**, whereby we truly promise some lawfull thing which is in our power, calling vpon God not onely as our witnesse and Iudge, but also as our surety, that wee will performe it. Heere foure things are required:

1. That the thing lawfull.
2. That it is, and be in our power.
3. That wee haue true and vnfaul purpose to forme it.
4. That wee doe deede performe Num. 30. 2. tho to our owne derance. Psa.

**Publike.**

2. An Oth is either

**Private.**

pp. To auouch

that to bee

True; which we know to be false.

Certaine, which we know not to be true.

1. Is not lawfull, which is to sinne with an high hand, and with a desperate resolution to doe ill.

Appareth so at the first; and so cannot be promised by Oth,

2. Is not

in our po-

wer, w<sup>ch</sup>

either

Proueth so afterwards; & therefore cannot be promised simply, without great rashnesse.

3. We doe not meane to performe: which is to sweare deceitfully. Psal. 24. 4.

4. Which wee doe not performe, being a thing lawfull, and in our owne power; and this properly is called Periurie.

Impossible; our Oth doth not bind vs.

But if it be Vnlawfull, wee are bound to breake it: otherwise we adde sinne to a sinne.

**Affirm.**

**Præc. 3.**

In publike Othes, co- sider the duty of him that	{	Imposeth it, viz. that he so	{	Truth.
		impose it, as that the Oth		Iudgement.
		may be taken in		Righteous
Deposeth: that the consideration of the publike place or seat of iudge- ment, make him the more reue- rently and circumspectly performe the generall duties, both in Othes	{	Affi- to Pro- for		

A priuate Oth may be taken only vpon necessity. 5.37. for what is redundant, about yea or nay, in our ordinary talke or communication, is of euill: and consequently priuate Othes must be rare and geason.

To Promissory Othes we are to referre Vowes, which are Promissory Othes, made to God voluntarily, concerning the performance of some certaine thing which shall be acceptable to God, either for the confirmation of faith in Prayer, or for the strengthening of our resolution in the performance of some good thing which we propose.

Duties required in Vowes, belong either to the	{	Making	{	of them. 76.11. 19.21.
		Performing		

Those which belong to the making of a vow, concerne the	{	Object, which is God alone, 76.11.
		Manner. A.
		End. B.

When it is not necessary.

Vpon men of no credit, who make no conscience of an Oth.

In matters of no moment.

Tumultuously and in haste.

Iniuriously, especially in a capitall cause, to make the party accuse himselfe.

Against his conscience, when hee knoweth that it

Is false.

Will not be performed.

Assertory, contrary to conscience, for

Malice.  
Fauour.  
Hire.

1. King. 21. 13.

Mark. 14. 56.

Promissory, contrary to a mans purpose: as when being chosen to publike places, or admitted into societies, men take Othes, onely because it is the custome and manner that they should sweare, not because they meane to keepe their Oth.

Without necessity,

Rashly.

Profanely. 1. Cor. 23. 16.

swear in our communication,

Ordinarily and commonly.

Themselues: as to *Augustine, Francis, Dominick, &c.* as the Nazarites were wont to vow themselues to God. Numb. 6.

Other things; as Oblations, and Pilgrimages, &c.

Those

A. Manner, for it must be made in

Truth, &amp; therefore must be

Sincere. 2. Chron. 15. 15.  
Voluntary. Deut. 23. 23.Person vowing,  
that either heeBe his owne man.  
Have the consent of his gou-  
nour. Numb. 30.Righte-  
ousnesse,  
both in re-  
spect of  
theThing  
vowed,  
that it be  
lawfull &  
acceptable  
to God: asThings good  
and comman-  
ded: of such,  
Vowes are  
madeAbsolutely, which  
renewings of  
Vow in Baptisme  
With restraint of  
circumstances:  
to giue so many  
almes weekly  
to pray so oft da-  
&c.The vse, or forbearance of things  
different, as we have found the  
profitable or hurtfull to vs.Iudgement, so as the party cleerly discern it to be a thing, law-  
full and acceptable vnto God: 2. in our power, either na-  
rally, or by the assistance of Gods grace promised to vs  
profitable.

B. End of the

Vow, which is, to confirme our

Faith in Prayer. 1. Sam. 1. 1.  
Resolution in good things.Glory of God, as Vowes Eucharisticall, sacrifice  
praise, gifts to be bestowed to godly vses. Ps. 68.  
14. | 61. 8. | 132. 2, 5. Leuit. 27. 16. Gen. 28. 20.  
Good of our brethren: as Vowes of charity  
mercy towards the poore.Thing  
vowed,  
wh must  
bee refer-  
red to theOur pro-  
fit: as the  
Vowes ofSobriety, of fasting and abstinence  
Humbling our soules.  
30. 14.Our pro-  
fit: as the  
Vowes of  
Repen-  
tance, as ofForfaking  
sinnes,  
the occasion  
thereof.  
Amending our  
liues, in  
Stirring vs  
selues to  
perform  
of our du-



{ Hypocriticall: when men doe not truly purpose to performe them: such as hypocrites make in the time of aduersity, to deceiue God, Psal. 78. 36.

{ Forced: as of some young persons, which against their will are thrust into Monasteries, and made to vow single life.

{ The Vowes of children entring into a Monastery, against the will of their parents, are held firme among Pa-  
stors: as Mat. 15. 5, 6.

{ opp. To vow { Simply euill. { Such are Monasticall  
things either { Euill to vs. { Vowes.

{ opp. To { Lawfull and acceptable to God Deut. 23. 18.  
as the Vow of voluntary pouerty.

{ In our owne power: as the Vow of single  
life, in them that haue not the gift of con-  
tinency.

{ Profitable, as going on pilgrimages, &c.

{ Vowes therefore indefinitely conceiued, (as that of  
ephthe, Iudg. 11. 31.) are vnlawfull, because we know not  
whether they will be lawfull, in our power, or profitable.

{ To superstitious and idolatrous  
Glory of  
ends.

{ God, but { For their owne glory, with opi-  
nion of merit.

{ Monasticall obe-  
dience, making  
them renounce  
all duty to pa-  
rents, & seruice  
to their coun-  
try.

{ opp. To { Profit of their neighbor,  
but contrary thereto,  
as the Vow of

{ Voluntary po-  
uerty, making  
them drones,  
&c.

{ Good of themselues, as y Vow of continency,  
from whence all the vncleannesse & incō-  
tinency of the Popish Clergy proceedeth.

As

As touching the performance of Vowes, the Scripture requireth that we should performe them, or else we commit a sinne, as bad, or worse than Periury, Num. 30. 3. & that without

Delay. Ecclef. 4. Deut. 23. 21.

Diminution. Num. 30. 3. Deut. 23. 21.

Provided alwayes, that the thing vowed bee

Lawfull.

In our power.

Otherwise wee have sinned in vowing, wee are not bound to the performance.

Nothing doth bind the conscience, which is against Word of God.

Common to all Christians, as the Vow in Baptisme wherby we consecrated our selues to God, and more carefully to be performed.

Vowes are of 2. sorts: some

Proper to severall men, and it is either a

Renewing of the common Vow, which is needfull to bee done, when men come to yeeres of discretion.

Certaine things commanded, with limitation of circumstances.

New vow, concerning

Things indifferent, to be used or refused, as we have found them by experience to be profitable or hurtfull vs.

egat.

*Prac. 3.*

Not to performe lawfull Vowes. being in our power.  
To vse delay, which argueth vnwillingnesse.

To performe it by the halues, which argueth doubling,  
in *Ananias* and *Saphyra. Act. 5.*

To thinke our selues bound to performe vnlawfull or  
possible Vowes. *Iudg. 11. 35, 39.*

To pretend we cannot performe the Vow of Baptisme,  
and such like lawfull Vowes, when we will not.

Not to performe the Vow of Baptisme, or those where  
it is renewed:

Or any other lawfull or profitable Vow, which is in our  
power to performe, if we will.

*The*

# The fourth Commandement.

The Affirmative part,

Commanding vs to remember the Sabbath to sanctifie it. Esa. 56.

Whence two things are to be considered: { 1. That we must sanctifie the Sabbath.  
2. That we must be mindfull and careful of it to sanctifie it.

To the sanctification of the Sabbath { Rest, which is signified the word Sabbath.  
two things are required: viz. { The sanctifying of that rest

The rest which is required, is partly { Outward, from bodily labours, and work  
businessse. Vers. 9. 10.  
Inward, from the seruile workes of sinne.

{ 1. Why it is required, viz. as a remedy against distraction.

{ Buying and selling. Neh. 13. 15.

2. From what workes: viz. workes of our owne, and seruile workes, as

{ Carrying of burthens. Ierem. 17. 22.

{ Iourneyes. Exod. 16. 29, &c.

{ As they are meanes of distraction, and hindrances of entire sanctification of the Sabbath.

Of the outward Rest, 3. things to be considered:

3. How farre forth workes are forbidden: viz.

Not as they are referred either to the meanes, or workes of sanctification. To the

Meanes as the

{ Labours of the Ministers, and about their Ministry. Math. 12. 5.

{ Trauell of the people to places of Gods worship. 2. King. 4. 23.

{ Workes, as the duties of mercy and charity: as to heale the sicke; to helpe a woman in trauell, &c. Math. 12. 7, 12. E. 6. 6.

Nor as they are workes of necessity. Mat. 12. 1. to 19. Of necessity I say,

{ Present, so as they could not have been done before, nor may be done afterwards.  
Sanctified, not contracted, through our owne negligence.

The Negative part,

Forbidding the profanation of the Sabbath.

Extremes,  
in

Excesse: a Iewish and superstitious ob-  
seruation of the outward rest, prefer-  
ring it before either the meanes, or  
workes of sanctification. Mat. 12. 1, 2.  
Mark. 3. 2. Luk. 13. 14. Ioh. 9. 14, 16.  
1. Mac. 2. 38.

Defect: the neglect of the outward  
rest, following of bodily labours and  
worldly businesse. Exod. 34. 21. | 31.  
13, 14.

Idlenesse: when rest is not vsed as a  
meanes, but men rest in it as the end;  
which is worse than bodily labour.  
*Sabbatum Asinorum.*

Abuse of  
rest, to

Vanity, in profane sports and pastimes,  
which more distract, and more hinder  
our workes than honest labours. Esa.  
58. 13. *Sabbatum Vituli.* Exod. 32. 6,  
18, 19.

Sinne, as to gluttony, drunkenesse,  
whoredome, &c. *Sabbatum Satanae.*

By

**Affirm.**

**PRAC. 4.**

By necessity  
therefore are  
excused, the  
necessary

{ Labour in prouision of food.  
Tending of cattell. Math. 12.11.  
Labours of Mariners, being before the Sabbath  
the sea.  
Fight for defence of our Countrey. 1. Mac. 2.41.  
Labours of seruants, and subiects, enioyned by the  
masters, and Magistrates, &c. The Sabbath  
made for man. Mark. 2. 27.

The inward and spirituall rest from sinne. For as we are to  
from sinne euery day (that in this life we may begin our eternall Sa-  
bath. Heb. 4.9, 10.) so especially on the Sabbath. Esa. 56.2. | 58.

These workes are chiefly for-  
bidden, as being especially

{ Seruile workes, whereby men se  
the deuill.  
Our owne workes.

Now followeth the sanctifica-  
tion of the Rest, by

{ Vsing the meanes } of sancti-  
cation.  
{ Doing the workes }

The Sabbath is to be sanctified, both

{ Publiquely.  
Privately.

The publike sanctification consisteth in

{ Vsing the  
meanes of  
sanctifica-  
tion in the  
worship  
of God.  
Where we  
are to con-  
sider the  
duty of the

Ministers, who are to be  
the chiefe actors in the  
publike sanctificatiō of  
the Sabbath: their duty  
is to

People,

{ To vouchsafe their presence  
in the assembly, Leuit. 19.  
30, 67. | 23. 2.

{ Being present, to behaue the-  
selues religiously and vp-  
rightly (as hath been shew-  
ed in the second Comman-  
dement) in

{ Call vpon God in beh  
of the people.  
Reade and preach  
Word.  
Administer the Sa-  
ments at conueni-  
times, and as occasi-  
is offered.

{ Coming du  
Staying to  
end.

{ Hearing  
Word.  
Calling on  
Name  
God.  
The vse of  
Sacrament

Doing the workes of sanctification: as namely, in collecti-  
for the poore. 1. Cor. 16.2.



Opp. Not to rest from sinne, which maketh the observation of the outward rest, odious vnto God. **Esa. I. 13, 14, Amos 5. 21.**

Ministers,

Carelesse Non-residency.

Idlenesse.

Negligence. **Mat. 22. 5. Luk. 14. 18, 19, 20.**

Absence,

vpon no  
iust cause,  
through

Contempt &  
obstinacy, as  
in Recusants,  
whether

Hereticks, as Pa-  
pists, &c.

Schismatics, as  
Brownists. **Heb. 10. 25.**

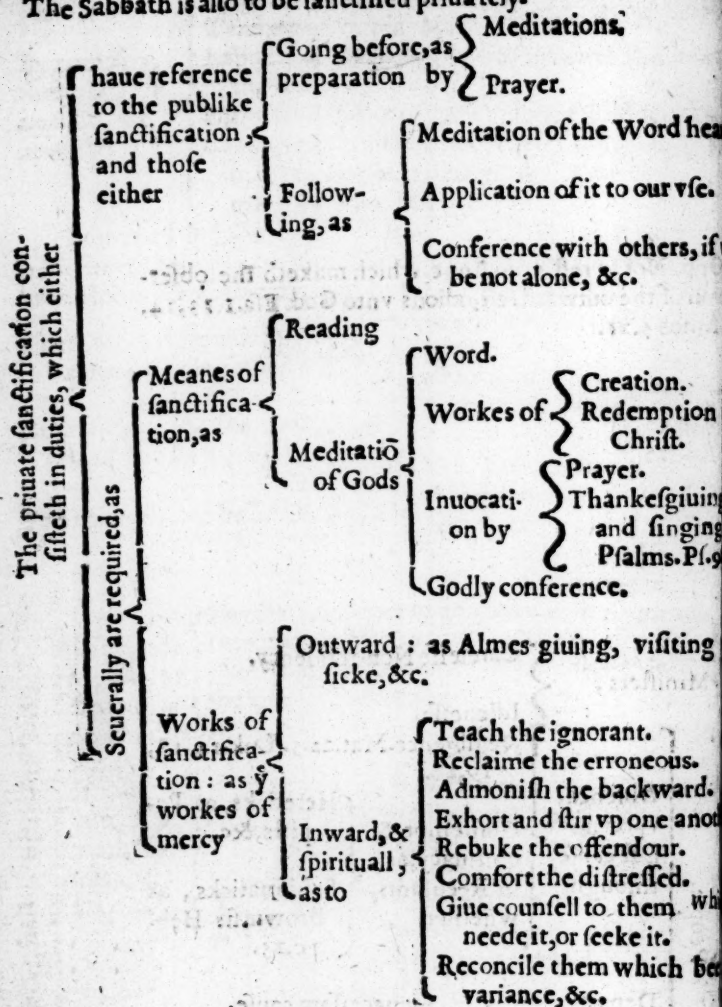
Departure without any necessary cause.

Irreligious and hypocriticall behaviour in the  
worship of God.

**Affirm.**

**Prac. 4.**

The Sabbath is also to be sanctified priuately.



Legat.

Prac. 4

Am. 11

Worldly affairs. the Sabbath, neglecting the private sanctification of Idleness. Vanity. Sin, &c.

F 2

2. We

# Affirm.

## Prac. 2.

2. We are to remember, or (as Deut. 5. 12.) to observe the Sabbath that we may sanctifie it.

Where  
are duties  
required,  
both

Before: so to cast our businesse before-hand  
and so to dispose of our affaires and iour-  
neyes; &c. that on the Sabbath wee shal  
not neede to be distracted with bodily la-  
bours, or worldly businesse.

On the Sabbath, studi-  
ously to obserue it,  
that is, both

Seriously & found-  
ly, as the word  
import.

Willingly and with  
delight. F sa. 58  
13.

To the weekly Sab-  
bath, wee are to adde  
all other Sabbaths,  
lawfully ordained by  
the Church; all which  
are to be consecrated  
as Sabbaths to the  
Lord, whether they be

Ordinary  
and Anni-  
uersary,  
such as

were the feast of  
Purim. Hest  
7. | 9. 21.  
The Dedic-  
on. 1. Mac  
4. 59. Ioha  
22.

Are the feasts  
Christs Nati-  
Resurrection,  
cension, & Pe-  
cost.

Extraordi-  
nary, which  
are Sab-  
baths of

Joy and thankes-  
giving. Neh. 8.  
Humiliation. Ios  
14. | 2. 15. 20.  
20. 3.

Opp. To be mindfull of the Sabbath to profane it: as those who hauing any extraordinary businesse, will not bestow any part of the weeke vpon it, but will reserue it for the Sabbath; and make bold with God to borrow part of his Day, &c.

To obserue the Sabbath for fashion sake, keeping the outward Rest onely, putting on gay clothes, and doing nothing.

To be weary of the Sabbath, and to wish it were gone.  
mos.3.5.

Not obseruing of Sabbaths lawfully  
aided by the Church, either through

Neglect.

Contempt.

The mis-spending of them, (which fault is common, equally in the Feast of Christs Natiuity) to vanity and

The summe of the second Table.

*Thou shalt loue thy neighbour as thy selfe: Lev*

*19.18. Mat. 22.39. Rom. 13.8.9.*

[Vnfained. Ro.]

12.9.2. Cor.

[Duty, which is loue. 1. Cor.]

6.8.1. Ioh. 3

13.1. Ioh. 4. 20, 21. 3

13.

14. and this loue must be

[Feruēt. 1. Pet.]

4.9.

In which words we are to consider the

Object, thy neighbour, whereby is meant, one that is neere vnto vs, not only in friendship as the Pharises imagined, Math. 5. 43. or in place and dwelling, as the word is commonly vsed: also in nature, as every man is, being made of same blood, Act. 17. 26. the same flesh, Esa. 53. after the same image of God. Gen. 9. 6. How be this loue there are degrees, Gal. 6. 10. 1. Tim. Gen. 2. 24.

Manner, as thy selfe, Mat. 7. 12. that is, as thou oughtest to loue thy selfe, in regard both of the loue

Naturall, whereby thou desirest thine own good, and safety, as the preservation of thy

Spirituall, whereby thou desirest and seekest the saluation of soule, and the meanes there

[Life]

he

We

beha

Go

Go

of

of



## The diuision of the second Table.

<p>The com- mande- ments of the second Table, co- uerne such duties and offences, as are either</p>	<p>Peculiar to some sorts of men; as of</p> <p>Common to all: &amp; they forbid such sins against the neigh- bour, as ei- ther</p>	<p>Superiours to inferiours. } Inferiours to superiours. }</p> <p>Haue the consent of the will to doe them; and they are com- mitted a- gainst the</p> <p>Adiuncts of the Per- son, whe- ther</p>	<p>as in y<sup>e</sup> 5. Com- mandement.</p> <p>Person, as in the sixth Com- mandement.</p> <p>Inward, as Cha- stity: in the se- uenth Coman- dement.</p> <p>Outward, as</p> <p>Goods, in the 8. Com- mandemēt.</p> <p>Good name, in the ninth.</p>
---	--	---	--

Goe before the consent of the will, as con-  
cupiscence: in the tenth Commande-  
ment.

**Affirm.**

**Prac. 5.**

**The fifth Commandement.**

*The Affirmative part.*

**Commanding the duties of superiours and inferiours.**

Which are either {  
    Generall to all { Superiours.  
    Peculiar to some. { Inferiours.

**The generall duties of all superiours.**

1. To shew themselves worthy of hono-  
that as they would bee honoured as  
rents, so they should behaue themselves  
Parents.
2. To carry themselves moderately and  
destly towards their inferiours, Deut.  
20.
3. To shew grauity answerable to their  
nity. Iob 29.8.
4. To goe before their inferiours accord-  
to knowledge, in the example of  
life. 1. Pet. 3. 7. Psal. 101. 2.

Inward. viz. a reuerent estimation of the  
according to their superiority.

**The generall dutie of all inferiours, is, to honour their superiours: & this honour is partly**

{ Rise vp to them. Iob 29. 9.  
    Goe to meeete them. Gen. 18. 2.  
    Bow the knee, and put  
    the hat. Gen. 18. 2.  
    Stand before them. Iob  
    8. Gen. 18. 8.  
    Giue them the precedence  
    1. King. 2. 19.  
    Be silent when they spee  
    Iob 29. 9, 10.  
    Vse words of reuerence  
    1. Pet. 3. 6. Gen. 31. 11.  
    42. 10. 1. Sam. 1. 1.

Outward, of the

Deed to minister vnto them as iust  
casion is offered. Genes. 18. 4, 5.  
Mat. 8. 9.

egat.

Prac. 5.

*The Negative part.*

bidding the offences of }  
Superiours.  
Inferiours.

Shew themselves vnworthy of honour.

Carry themselves } Insolently towards their inferiours.  
Lightly, }  
Dissolutely, } before them.

To } Despise superiours.  
Behaue our selues }  
towards them } Vnreuerently.  
Vndutifully.

**Speciall**

### Special duties.

**Superiors**  
are such as  
**have any**  
**premi-**  
**nence a-**  
**boue vs,**  
**whether**  
**it be in**

Excellen-  
cy onely,  
& that in  
respect of  
g firs they  
have

Received,  
as all our  
betters,  
whether  
in gifts

(Inward, as of the mind)

Age, as the Ancients  
16. 31.

Degree,  
by rea-  
son of

Birth, a  
blemish  
Gentle  
Wealth

Bestowed on vs, as our benefactors.

Authority also, as our Gouvernours.

Of superiours, in gifts received of God, as our betters: (which  
nification in our modesty is to be extended to those who are our  
riours, or equals in any gifts, though (perhaps) inferiours in o  
Phil. 2. 3. Rom. 12. 10. ) And first, of superiours in the g

the minde: as learning,  
Arts, wisdom, vertue,  
&c. their duty is

-In humility to acknowledge their  
bee committed vnto them as ta  
whereof they are to giue a fra  
count.

Willingly to expose  
them to the

Glory of God  
25.

Good of other  
1 Cor. 12.7.

The duties of  
inferiours to  
ward their su-  
periors, in the  
gifts of the  
minde, viz, to

**A**cknowledge ingenuously the gifts of God  
they are, and in that degree wherein they  
praise God for them, &c.

**Reuerence the party in whom they are.**

Seeke vnto him to be profited thereby, as our  
shall require.

To be sober and grave.

The de-  
ries of the  
Accion  
or upon  
counage

By their wisdom and experience to  
and instruct the younger. Tit. 2.

To be patient and patient of  
things to the younger. Tit. 2.

Reverence them as Teachers. 1. Tim.  
1. Tim. 4. 12. 13. 14.

Alas! experience and wisdom to  
youth I have seen to be  
their counsel.

The de-  
ries of the  
younger  
for to  
wants the  
Ancient

To be a help of example.

Belisted vp in heart about others, forget-  
ting our account.

To Abuse } the gifts of God.  
Bury }

Deny, extenuate or depraue the good gifts  
of God in others. Mark, 6. 3.

To Disdaine to make vse of them, lest they  
should seeme to acknowledge their owne  
want, or the excellency of the other.

The

# Affirm.

Pre. 5.

The duties of the Ancient, or superiour in age, viz.

To be sober and grave. Tit. 2. 2.

By their wisdom and experience to advise and instruct the younger. Tit. 2. 4.

To be patterns and precedents of good things to the younger sort. Prou. 16. 31.

The duties of the younger sort towards the Ancient:

Reuerence them as Fathers. 1. Tim. 5. Leuit. 19. 32. Iob 32. 4, 6, 7.

Ascribe experience and wisdom to the yeeres. Iob 12. 12. | 32. 7. to hearken to their counsell.

Imitate their good example.

The duties of the

Wealthy, to use their riches as instruments of benevolence

ty and liberality, for the { Publike use of the { Private good of others. } Chu. Com. we. T.

Noble, to use their nobility & gentry as instruments of magnanimity and munificence, & their power as a refuge and protection of the innocent helpelesse.

The duties of those that be inferiour to them in outward estate, to

{ Esteeme of them as their superiours in respect of that high or better estate wherein God hath placed them.

Reuerence them as they are, or may be the instruments of God for the good of others, either in private, or public. 1. Sam. 25. 8. T.



egat.

*Præf.*

.milla

To be light or lewdly giuen.

To bee { Counsellors } of euill.  
          { Precedents }

Despise the aged. *Esa. 3. 5.*

To { Contemne their counsell. *1. King. 12. 3.*

{ Neglect their good example.

To abuse their { Wealth, to niggardlineffe.  
                          { Power, to oppression, &c.

To { Disdaine the wealthy, as vnworthy of their  
          { wealth.  
          { Presume against the honourable. *Esa. 5. 3.*

Sup-

# Affirm.

# Prac. 5.

Superiors,  
as benefa-  
ctors, Act.  
20. 35. Iob  
29. 16.  
their duty  
in respect  
of the

Act of gi-  
uing, to  
doe it

Obsequiously, 2. Cor. 13. 7.  
Freely, Luk. 6. 33, 34, 35,  
Quickly, Pron. 3. 28.

Discreetly and with choys  
that Christ may take it  
done to him. Mat. 25. 40.

Gift bestowed, holily to dissemble it, rather  
then to cast it in the parties teeth, follow-  
ing therein the Lord. Iam. 1. 5.

Acknowledging him the insti-  
ment of God for our good.

Inward:  
thankful-  
nesse, in

Esteeming as highly of the  
nesfit after it is received,  
before.

Duties to-  
wards the  
benefa-  
ctors, both

Making the best of the bene-  
fit in respect of the gift  
selfe, and of the mind of  
giuer.

Outward:  
testificati-  
on of our  
thankful-  
nesse in

Word by thankesgiuing. Ro-  
16. 4.

Deede, by } Requitall, if  
be able.  
Prayer, to God  
them. 2. Tim  
16.

egat.

Prac. 5.

Grudgingly and with ill will.

2. Cor. 9. 7.

Seeking his own profit therein.

Bestow a benefit

With delay: *qui sero da', diu no' uit*: he that is long in giuing, was long vnwilling.

Without choyce, so as he may seeme rather to cast away a benefit, than rightly to bestow it.

Exprobrate the benefit bestowed.

Not acknowledging the benefit.

Esteeming light of it, after it is receiued.

Extenuating or deprauing it.

Forgetting it.

Not recompensing it either with

The like, when we are able.

Prayer.

Requiting ill for good. Pro. 17. 13.

Of

**Affirm.**

**Prac. 5.**

Of superiours in authority: who are not onely preferred before  
as our betters; but also set ouer vs as our Gouvernours, in that soe  
wherein we liue.

The duties of Gouverneurs in general: to  
 {  
 Gouverne their infe-  
 riors in the Lord,  
 {  
 Containing them in the duties of Piety and Iud  
 1. Tim. 3. 2.  
 Seeking not them-  
 selves, but the  
 {  
 Glory of God. Rom. 13.  
 2. Chron. 19. 6.  
 Good of the inferiours. R  
 13. 4.  
 {  
 The cause.  
 The disposition of the offendour.  
 {  
 Discretion, to discern of  
 {  
 Their owne af-  
 fection, that they  
 doe not proceede  
 to corre-  
 ction, through  
 {  
 Choler  
 and ha-  
 stines:  
 {  
 Hatred  
 of the  
 person  
 {  
 Party, if  
 bee corrig  
 {  
 Correct  
 offenders,  
 according  
 to the  
 quality of  
 their of-  
 fence:  
 wherein  
 they are  
 to vse  
 {  
 Society that the  
 {  
 but in  
 iudge-  
 ment,  
 seeking  
 y<sup>e</sup> good  
 of the  
 {  
 Eui  
 be't  
 awa  
 Iudge  
 of  
 ma  
 pre  
 ted  
 Rest  
 fea  
 {  
 Moderatiō, that nei-  
 ther they bee too  
 {  
 Remisse and indulgent  
 Seuere or cruell.

The generall  
duties of infe-  
riours towards  
their gover-  
nours, besides  
reuerence, are,

Obey them, though euill, but not vnto euill. Ep  
1, 2. Col. 3. 22, 23, 24. 1. Pet. 2. 13, 18.

Submit themselves to their corrections. Gen. 16  
9. 1. Pet. 2, 19, 20.

Testifie their loue and thankfulnessse to them  
their seruice, or goods, as their necessity shall  
require. Math. 15. 4, 5.

Speciall duties

Family

Governours are dign  
ified according  
the respect where  
they manage in the

Schools and  
Universities  
Church  
Common-  
wealth

their ther  
are co  
nanded  
times

Omnipotent  
call  
Scholarship  
of Arts  
moral  
Ecclesiast  
call  
Political

Consequents

Duties of magistrates and officers  
in the family of whom there are  
three configurations: 1. The  
Magistrate and officers

1. one whereby they being united into one body  
the other about all others (as the body)  
and one another kindred, as the other

Moral and political  
by the one for the other  
of the one for the other  
of the one for the other

Political

Contempt of Governours, and the fruit thereof,  
which is mocking. Prou. 30. 17. Jude, ver. 2.  
Disobedience to their lawfull commandments,  
Rom. 13. 2.  
Refusing of correction, and resisting of their  
power. Prou. 15. 10, 32.  
To be wanting to them in their need. Mat. 15. 6.

**Affirm.**

**Prac.**

**Speciall duties:**

Gouernours are distinguished according to the societies wherein they gouern, viz in the	Family.	Heere therefore are commanded, duties	Oeconomical. Scholasticall & Academicall. Ecclesiasticall. Political.
	Schooles and Vniuersities.		
	Church.		
	Commonwealth.		

**Oeconomically:**

Duties of superiours and inferiours in the family, of whom there are three combinations, viz the

- Husband and wife.
- Parents and children.
- Masters and seruants.

Loue, whereby (they being vnited into one flesh) doe one another aboue all others. Gen 2.24. Ephes. 5.29 and one anothers kindred, as their owne.

The mutuall duties of man and wife, are either	Common to them both, as coniugall	Communication of their	Bodies, by	Mutuall beneuolence, performed by the one to the other. 1 Cor. 7. 2, 3, 4, 5. Prou. 5. 18, 19.	Both which require cohabitation and dwelling together. 1. Pet. 1. Cor. 7.		
				Coniugall fidelity, either of them keeping themselves proper to the other. Mal. 2. 15. Prou. 2. 17.			
	Communication of their		Goods, labours, endeouours, and mutuall helpe, for the mutuall good and comfort one of another. Gen. 2. 18.				

**A. See Peculiar.**



**Prac. 5.**

**Negat.**

**Want of loue, discord and dissension.**

**Mutuall beneuolence denyed, the one refusing the others bed.**

**The bond of Marriage broken by adultery.**

**Goods and helpes not communicated.**

**Separation of the one from the other, without iust and necessary cause.**

**G 2**

**A. Pe-**

**Affirm.**

**Prac. 5.**

A. Peculiar to either: as the duties of the

Husband,  
to behave  
himselfe  
as a head  
to the bo-  
dy, 1. Cor.  
11.3. Eph.  
5.23. in

Wife, to

Guiding, directing, instructing his w  
according to knowledge. 1. Pet. 3.  
1. Cor. 14.35.

Protecting her according to his pow  
Ruth. 3.9.

Cherishing her as the more tender p  
of himselfe. Ephes. 5.23, 25, 33.

Prouiding things needfull, according  
his ability; and communicating  
goods to her, &c.

Gouerning her by an amiable gou-  
ment, and giuing honour to her as  
weaker vessell. 1. Pet. 3.7 Gen. 26.

Acknowledge her husband, to be her head  
Lord: to reuerence him, and to feare h  
1. Pet. 3.6. Ephes. 5.33 Gen. 20.16. | 24.6.

Bee subiect and obedient vnto him, as to  
Lord. Col. 3.18. 1. Pet. 3.16. Eph. 5.22  
1. Cor. 14.34.

Be amiable and gracious, seeking in all law  
things, to please him. 1. Pet. 3.4.

Cherish her husband as the better part of  
selfe. Tit. 2.4.

Be his assistant and helper, in gouerning  
house, and performing the duties of a g  
huswife. Prou. 31.10, 11, 12, &c. 1. Tim. 5.

Be good house keepers. Tit. 2.5.

egat.

Prac. 5.

ANIMA

To be his wiues vnderling, contrary to the order of nature, and ordinance of God. Gen. 3. 16. 1. Cor. 11. 3, 7, 8, 9. Ephes. 5. 23. 1 Tim. 2. 12, 13, 14.

To betray his wiues chastity.

To hate, or to strike her, which is his owne flesh. Ephes. 5. 29.

To deny things needful vnto her, being in his power.

To be } Vxorious, fondly doting vpon his wife.  
too } King. 11. 4.  
Imperious and rigorous towards her; Col. 3. 19.

Not to reuerence her husband as her head. 2. Sam. 6. 16, 20.

To surpe dominion ouer him. 1. Tim. 3. 12.

To be of an vnquiet and prouoking spirit. Pro. 21. 9, 19.

Not to cherish her husband.

Not to be an helper, but a crosse to her husband. Pro. 1. 24.

To play the ill housewife. Idle at home.

To be a gadding abroad. Prou. 7. 11, 12.

**Affirm.**

**Prac. 5.**

Hitherto of the mutual duties of man and wife:  
now follow their duties towards their family,  
in respect wherof they are gouernors, either as

Parents, ouer  
children.  
Master and  
stresse ouer  
seruants.

The duties of the house-holders, to- wards those of their house- hold in ge- nerall, are to	Instruction, both by	Doctrine, respecting	Private Catechizing. Deut. 7, 2. Tim. 3. 15, Gen. 18. 19.	Cause them to quent. Exod. 10.	Prepar- then	
			The pub- like mini- stery, wch they must			Teach thē to vse a- right, by
			Example, going before them in ciues religion, and in the pra of Christian duties. Iob 1. 5.			Exami- then
			Discipline, v- sing correctiō towards them, either			

Rule the  
in y Lord,  
keeping  
them in  
godly obe-  
dience, 1.  
Tim 3. 4.  
by dome-  
sticall

verbal, as moderate  
nings and reproofs

Reall, as stripes: &c.

Prouide necessaries for them: as food, raiment, re-  
creation. 1. Tim. 5. 8. Prou. 3. 1. 5, 21. Gen. 3. 0.

Duties of Parents towards their children,

viz a fatherly & motherly	Loue of them, which is called Storge. Psa. 103 13. 2. Sam. 18. 33.	And both in respect of their life	Naturall, as to	Nourish & bring vp. 1. Tim. 5. 10.
				Direct thē in mar- riage moment, & name cōtracting mariag 24. 1, 2. 1. Cor. 7. 3.
	Care of them.		A. Spirituall.	Traine them vp to honest calling w they are apt by in- tion, and by gifts Prouide and lay thē, as God shall meanes. 3. Cor. 1

To be without naturall affection. Rom. 1. 31. 2. Tim.

3.3-

To traine them vp in idlenesse or vanity.

To neglect their children, neither pro-

## Education in some honest cat-

Guiding for  
them by

ling.

**Laying vp for them.**

A. In

A.  
In respect  
of their  
life spiritu-  
all: viz.

1. As they bring them into the covenant  
Grace, so to procure vnto them the Sac-  
rament of the Covenant. Gen. 17. 23. Ex.  
4. 25, 26. Luk. 1. 59, 60.

2. To bring the  
vp in the feare  
of God. Eph.

Instructing them careful-  
ly Deut. 11. 19. Pro.  
6.  
Chastising them mo-  
rally, Prou. 19. 18. |  
24. | 22. 15. | 23.  
14.

3. To pray for them, and to blesse them.

### Duties of Children towards their parents.

Be answerable to them in loue.

Reuerence them highly, though their estate be  
meane. Gen. 31. 35. Math. 21. 30. Mal. 1. 6.

Stand in awe of them. Leuit. 19. 3.

Obeys them in the Lord. Ephes. 6. 1. Col. 3. 20. Ps.  
23. 22. Luk. 2. 51.

Shew themselves thankfull  
to their parents, by help-  
ing them, with their

Goods. Mat. 15. 4. 5.  
1. Tim. 5. 4 Gen.  
12.

Submit themselves  
to their parents

Service, Luk. 15.  
Instruction. Ps. 1. 8. | 22. 19. 4.  
Correction. Heb. 12. 7. 9. & 13.

Be content to be ruled and directed by their parents  
in matters of importace, as of mariage. Ge. 28. 7, 8.

Preserue their parents goods.

Loue and reuerence those which be neere and deere  
to their parents, for their sakes.

Hitherto are  
to be referred  
the duties  
(Hest. 2. 7, 20.)

of

Tutors & guardians, towards  
their pupils: whose parents  
as they succede in gouern-  
ment, so they must succede  
them in fatherly loue and  
care.

Pupils, who are to behaue  
themselves to their guard-  
ians, as dutifull children  
to their parents.



# Negat.

Præ. 5.

To take care for the bodies of their children, but not for their soules. Eccus. 16. 1, 2, 3.

Vsing no instruction,

In chastising, either too

Not praying for them.

Remisse & indulgent. Pro.

29. 15. 1. King. 1. 6.

Cruell. Col. 3. 21. Eph. 6. 4.

Hate thy parents.

Reuile or curse them.

Leuit. 20. 9. Prou.

20. 20.

Strike them. Exod. 21. 15.

To be ashamed of thy parents, because of their meannesse.

To contemne and despise them. Deut. 27. 17. Pro. 15.

20. 30. 17.

To scorne and deride them. Gen. 9. 23, 24.

To be disobedient towards them. Deut. 1. 18. Rom.

1. 30. 2. Tim. 3. 2. 1. Sam. 2. 25.

To be vnkind, Relieuing their want with our

and vnthank-

full towards

them, in not

store.

Helping

uice.

them with our ser.

To refuse Instruction.

or despise

Correction.

Pr. 5. 12, 13. 15. 5. 10. 33

To marry against thy parents good will, thou being vnder their gouernement. Gen. 26. 34.

To diminish thy parents goods, and to mispend them. Prou. 28. 24. Deut. 21. 20.

To be vnkind, or without naturall affection towards thy kindred.

Duties

**Duties of Masters towards their seruants, besides the generall, which heere are to be applied: for they are to vse towards their seruants, 1. Pet. 2.18.**

**Equity & moderatiō  
Colos. 4.1.  
Iob 31.13  
in their**

**Gouerne-  
ment, v-  
sing the as**

**Bounty, to bee  
good to them,  
they deseruing  
not ill, both**

**Comman-  
dements,  
which  
must bee**

**Lawfull.  
Possible to them. Gen  
24.3.  
Profitable. 1. Chron. 17.  
Proportionable to the  
ability.  
On the Sabbath, neces-  
ry.  
Children, thou sustaine  
the place of a father  
them. 2 King. 5.13.  
Brethren in Christ. Pa-  
lem. 16.  
Fellow-seruants of  
Master in heauen. Ep  
6.9. Col. 4.1.**

**Whiles they remaine, to suf-  
fer them to thriue vnder vs. De  
25.4.**

**At their departure with our like  
to prefer them, or reward them  
as wee may. Deut. 15.13, 14. Ps  
17.2.**

**After they are honestly departe  
to esteeme them as our po-  
or friends,**

Negat.

Prac. 5.

Unlawfull.

Vnprofitable.

Above their power.

On the Sabbath, vnne-  
cessary.

Commanding  
things

Perverse

1. Pet. 2.

18. Gen.

16. 6.

Tyrannizing ouer them. Exod. 5. 7. 16.  
Ephef. 6. 9.

Too remisse or indulgent towards them, suffering  
them to liue in idlenesse, not correcting them.

Prou. 29. 19, 21.

Hard towards them. Deut. 24. 14, 15.

Duties

## Duties of servants, partly

Common, as to

Loue their masters: from  
which loue will arise a

Tender care of  
their masters } Credit.  
Welfare.

Loue to their masters children.

Reuerence and honour them. 1. Tim. 6. 1. 2. King. 5. 13.

Feare them. Mal. 1. 6.

Submit them- } Commandements, and to obey them. E.  
selues to their } phes. 6. 5. Col 3. 22, 23.

Corrections. 1. Pet. 2. 18. Gen. 16. 9.

Diligent. Col 3. 23, 24. Ephes. 6. 5. Gen. 31. 46.  
Faithfull and true. Tit. 2. 10.

More peculiar  
to the, as to be

Secret.

Thriftie for their masters profit.

Carefull to please their masters in all lawfull  
things Tit. 2. 9.

## Duties Scholasticall and Academicall.

The common  
duties (not to  
mention the  
particular) of

Superiours and gouernours in Schooles and Vniuer-  
sities, that as they are called Fathers, so they  
should behaue themselves as fathers to their infe-  
riours. 2 King. 2. 12. Hence it is, that *Salomon* in  
his writings, calleth the party whom he instruct-  
eth, his Sonne.

Inferiours, that as they are termed sonnes, so they  
should demeane themselves as dutifull children.  
2. King. 2. 3. Amos 7. 14. Phil. 2. 22.

Negat.

Prac. 5.

(Not to loue their masters, nor to care for their credit or welfare.

To despise them. 1. Tim. 6. 2.

Not to stand in awe of them.

To be disobedient.

To answere againe. Tit. 2. 9.

To be idle and slothfull. Math. 25. 26.

To be vnfaithfull and vnttrue. 2. Sam. 16. 3.

To divulge his masters secrets.

To waste his masters goods. Luk. 16. 1.

Not to care for displeasing their Masters.

Ecclesiasticall,

**Affirm.**

**Prac. 5.**

Ecclesiasticall, } Ministers, who are Fathers. Iudg. 17. 10.  
betwixt the } | 18, 19 2. King. 13. 14. 1. Cor. 4. 15.  
People, who are the children. Gal. 4. 19.  
Philem. 10.

The duties } Ministry, } in both which they are to goe  
of Mini- } before the people. Deu. 33. 8.  
sters, re- } Act. 20. 28. 1. Tim. 4. 16. Tit.  
spect their } Life. } 2. 7, 8.

As touching the ministry, he is } Himselfe. 1. Cor. 9. 16.  
to preach the Word in season, } Ezech. 34. 2, 10. Zac.  
and out of season, 2. Tim. 4. 2. } 11. 17. Mat. 25. 26.  
and thereto he is bound by a } 28, 30.  
double bond of necessity, in } People. Luk. 10. 42.  
respect of } Prou. 29. 18. Rom. 1.  
16, 17. 1. Cor. 1. 21.  
{ Generall, blamelesse. 1. Tim. 3. 2. Tit. 1. 6.

As touching  
his life, hee  
ought to be an  
example to his  
flock, Tit. 2. 7.  
1. Tim. 4. 12.  
1. Thes. 2. 10.  
being in

Particular, towards

Neighbour,

{ Iust. Psalm. 133. 9.  
Charitable.  
Meeke.  
Courteous.  
Liberall. }

{ Sober.  
Temperate.  
Chaste, and  
modest. }

Himselfe, } 1. Tim. 3. 2.  
3. 22.

Opp



**Negat.**

**Prac. 5.**

**Amra**

Vnable. Esa. 56.10.

Not to feede  
the people, ei-  
ther because  
he is

Vnwillling  
through

Idleneffe, Zac. 11.17.

Couetousnesse, as  
Non-residents, not  
providing for their  
cures.

Opp.

God, irreligious and profane.

To bee  
blame-  
worthy,  
being in  
respect of

Neighbor

Vniust.  
Vncharitable.  
Hasty and vn-  
quiet.  
Vncourteous.  
Couetous. Esa. 56.11.  
Mic. 3.11.

1. Tim. 3.  
3.

Himselfe,

Intemperate.  
Incontinent.

**Duties**

**Affirm.**

**Pratt.**

**1585**

(Loue them dearly. 1. Thes. 5. 13. Galat. 4. 15.

Duties of the  
people to-  
wards their  
Ministers,  
viz. to

Reuerence them highly. Philip. 2. 29.  
2. Cor. 7. 19. Gal. 4. 14. 1. Tim. 5. 17.

Submit our selues to their ministry, and  
to obey them Heb. 13. 17.

Allow them liberal maintenāce. 1. Tim.  
5. 17, 18. Prou. 3. 9. Galat. 6. 6, 7. 1. Cor.  
9. 7, 8, 9, 11, 13.

Politick du-  
ties are either

Common to all, as they are members of  
the Common weale.  
Peculiar to }  
Superiours.  
Inferiours.

The common duty, the loue of our country: whose  
common good is to bee preferred before all particular du-  
ties, which we owe either to others, or to our selues. All  
therefore must labour to bee good Common-wealths-  
men. 2. Sam. 24. 17. Nehem. 1. 4. 2. 3. Jer. 9. 1. Psalm. 122.  
6, 7, 8.

Superiours in  
the Common-  
weale, are

The Soueraine } 1. Pet. 2. 13, 14. all  
Prince. } which, are fathers of  
All other Ma- } to behaue themselues.  
gistrates. } Gen. 4. 5. 8. Iudg. 5. 7.

Opp.

Negat.

Preca.

Amma

Hate the Ministers for their worke sake. 1. King. 22.8.

Contemne and despise them. Luk. 10.16.

Mocke, or otherwise abuse them. 2. Chron. 36.16. 2. King. 23.34. 1. King. 13.4. Psal. 105.13.

Resist or disobey their ministry. Hof. 4.4. Deut. 17.16. 13. Act. 5.39.

Deny them sufficient maintenance, which is a mocking of God. Gal. 6.6,7.

Withdraw from them that which by Law is appointed to them: which is sacrilege, and spoiling of God. Mal. 3.8,9.

Unprofitable members in the Commonwealth.

Opp. To Be

Hurtfull and pernicious, as Traytors, and other malefactors.

H

The

The Soueraigne Princes

Duty. is the good and commendable exercise of his soueraigne power, which consisteth especially in

Making good lawes, and seeing them executed.

Creating the Magistrates of State, & containing them in their duty.

Exempting from death such as they may lawfully pardon, being by the rigor of the Law condemned to death.

The high and last Appeals.

Waging warres, and concluding peace.

In all which respects his gouernment must be

Godly, seeking the glory of God.

Iust, seeing the good of the Commonwealth.

Vertues:

Piety, and the true feare of God. Deut. 17. 19.

Iustice. Prou. 29. 4.

Clemency. Prou. 20. 28.

Bounty and liberality. Deut. 17. 17. Prou. 28. 16.

Wisedome and learning. Psalm. 2. 10.

Fortitude and courage.

Temperance and sobriety. Pro. 30. 4, 5. Eccl. 10. 13, 14.

Chastity. Deut. 17. 17. Pro. 31. 3.

Modesty and humility. Deut. 17. 20. Psalm. 131. 1.

Of Magistrates.

Duty, the conscionable execution of their office to the

Glory of God.

Honour of the Soueraigne.

Good of the Commonwealth.

Their

Vertues, Exod. 18. 21. Deut. 1. 13. for they ought to be

Men of courage.

Fearing God.

Faithfull and true.

Haters of rewards, and free from couetousnes. Deut. 16. 19. | 23. 8.

Wise and prudent.

Vnpartiall and iust, without respect of persons. Deut. 16. 18, 19, 20.

Negat.

5. 2. 5.

Amir.

Duties of the Subjects towards their Sovereigne Prince

1. A special love of them, from whence  
 1. To pray for them. 1. Tim. 2. 1.  
 2. To be obedient and subject to them, and their  
 3. To be obedient and subject to them, and their  
 4. To be obedient and subject to them, and their

2. To honour and reverence them as the supreme

3. To be obedient and subject to them, and their

4. To be obedient and subject to them, and their

5. To be obedient and subject to them, and their

6. To be obedient and subject to them, and their

7. To be obedient and subject to them, and their

8. To be obedient and subject to them, and their

To seeke themselves.

astards and fearefull. Ioh. 19. 12, 13.

religious.

faithfull and vntue.

1. Bribery. A. 24. 26. Prou. 29. 4.

2. Extortion.

discreete.

just, respecters of persons. Prou. 28. 11.

H 2

Duties

**Affirm.**

**Præc. 5.**

1189

**Duties of the Subjects towards their Soueraigne Prince**

1. A speciall loue of them, from whence ariseth a  
Special care of their safety, esteeming highly of them. 2. Sam. 18. 3. | 21. Lam. 4. 20.  
Desire to pray for them. 1. Tim. 2. 1. Psal. 61. 6, 7.

2. To honour and reuerence them as the supreme Governours vnder Christ. 1. Pet. 2. 17. Prou. 24. 21.

3. To be obedient and subiect to them, and that conscience sake. 1. Pet. 2. 13. Rom. 13. 1, 5.

4. To be seruiceable vnto them, with our bodies & goods. Rom. 13. 6, 7. Mat. 17. 27. | 22. 21.

**Duties of the people toward  
y Magistrate,  
being the com-  
mon duties of  
inferiours to-  
wards their  
Gouernours.**

**Reuerence.**

Subiection to  
their lawfull

Comman-  
dements,  
Punish-  
ments.

1. Pet.  
13, 14

Thankfulnesse, allowing such  
pends or fees as are due for their main-  
tenance, &c.

viz.



Not to love the Prince.

Not to care for his safety.

To seeke to vndermine his safety, by secret and treacherous conspiracies. 1. Sam. 24. 6. | 26. 9. 2. Sam. 1. 14.

To resist him by open rebellion.

To speake ill of the Prince, or to curse him. Exod. 22. 28. 1. Sam. 16. 7. 1. King. 2. 8, 9. Eccle. 10. 20.

To despise or contemne him, 1. Sam. 10. 26., 27. 2. Pet. 2. 10.

To disobey their lawful commandements, Iosh. 1. 18.

To deny them seruice by our bodies or goods; when iust occasion is offered. 1. King. 12. 18.

H 3

The

## The sixth Commandement.

The negative part, for-  
bidding all those sinnes  
which are referred to  
the perion of

Thy neighbor,  
& those either  
Thy selfe.

Inward  
Outward

The inward sinnes are called the murder of the head  
Math. 5. 22. 1. Ioh. 3. 15. And to this head diuers partic-  
lars are to be referred.

Rootes and fountaines from  
whence the rest doe spring  
and flow ; as namely,

And those are  
either as

Vniust  
and  
Hatred

Fruits and streames proceeding from  
thence.

is conceived vpon no iust cause, but is ra-  
and vnadvised, Mat. 5. 22. the hab-  
whereof is *iracundia* or hastinesse. Tit. 1.  
Prou. 14. 29. Prou. 12. 16.

Anger is  
vniust, ei-  
ther when  
it

Greatnesse, being immoderate  
as it were a short madnesse  
Eccl. 7. 10. Prou. 29. 2  
| 27. 3.

Excee-  
deth, ei-  
ther in

Continuance, being inue-  
rate, and turning into rancor  
and malice. Ephes. 4. 26, 3

Affirm.

Prac. 6.

The Affirmative part, commanding those duties which every man oweth to his owne, or his neighbours person.

Just anger. Ephes. 4. 26. Mark. 3. 5.

Remedy  
of vniust  
anger, (E-  
phes. 4. 1,  
2, 3. Col. 3.  
12, 13, 14)  
viz

Long-suffering and mildnesse.  
1. Cor. 13. 4. Prou. 14. 29.

Goodnes,  
Rom. 12.  
21. in be-  
ing

Slow to anger. 1am.  
1. 19.

Ready to forgiue.  
Ephes. 4. 32.

H 4

Hatred

# Negat.

## Prac. 6.

Hatred of our neighbours person. Leuit. 19. 17. 1. Ioh. 3. 15. | 2. 9, 10, 11.

Primative, as being an absence of loue, which is a vniust mislike of our neighbour; not so much for any cause in him, as for want of loue in our selues. 1. Ioh. 3. 4.

Hatred is either

Positiue, wherof be 5. degrees: viz. when thou hatest another for

Euill receiued. Math. 5. 43, 44.

Euill suspected: but charity is not suspicious. 1. Cor. 13. 5, 7.

No cause without thy selfe that hatest. Psal. 35. 19. | 69. 5. Ioh. 15. 25.

Euill done vnto him, as the object of thine vniustice. 2. Sam. 13. 15.

His vertue and righteousnesse sake. Psal. 38. 19, 20. Math. 10. 22. 1. Ioh. 3. 17.

And these were the rootes.

The inward fruit of anger, is the desire or purpose of priuate reuenge. Leuit. 19. 18. Rom. 12. 19. Prou. 20. 23. | 24. 29. 1. Thes. 5. 15.

The inward fruites of hatred, are either more

Generall, as being carried toward all sorts: viz. Inhumanity or churlishnesse. 1. Sam. 25. 3, 10, 11, 17. Micah 6. 1.

Speciall.

The duties opposed,

The duties opposed,

1939

Leuit. 19. 17, 18.

Проч. 16.12.

Luk. 17. 3, 4. Math. 18. 21, &c.

**To forget it. Levit. 19. 8.**

To requite good for **S** Helping them. **Prou. 35.**  
 evil to them that **S** 21, 22.

have wronged vs, } Praying for them. Psalm. 135. 13. Act. 7. 60.

duty opposed: Humanity, or *φιλανθρωπία*, Courtesy

.8. Gen. 23.4,6. | 24. 19. Act. 27.3.

# The

# Negat.

Prac. 6.

The more speciall are distinguished according to the difference of the Persons against whom they are referred.

As first,  
against  
those wch  
are in

Prosperity, & it is

Enuy against superiours: Pompeys enuy. Gen. 4. 5. | 37.4  
8. Act. 7. 9. Mat. 27. 18.

Emulation against equalls. Pro. 27. 4. | 14.  
Iam. 3. 14, 16. *Cesars* enuy. 30.

Disdaine against inferiours.  
Luk. 15. 18, 29. *Hamans* enuy. Hest. 5. 13.

Adversity, as

Contempt. Mat. 18. 10. Pro. 18. 3. | 14.  
21. | 17. 5. *Esa.* 58. 7.

Hard heartednesse or want of compassion. Luk. 10. 31, 32. 1. Iohn 3. 17.  
Amos. 6. 6. Prou. 21. 13.

Reioycing at the euil of another, *Envy* as  
*psalm.* Prou. 24. 17, 18. | 17. 5. Iob  
31. 29. P. sal. 35. 19, 21, 25.

Secondly,  
the fruits  
of Hatred  
are such as  
are carried  
against

Foes, as

Friends, fained friendship,  
being worse than open  
hostility. Prou. 25. 19.  
such as is y<sup>e</sup> friendship of

Flatterers and  
parasites. P. 55. 12, 13.  
Prou. 27. 6. | 19. 4.

Trecherous  
persons. 3.  
Sam. 20. 9.  
Luk. 22. 4, 8.

Enmity,  
and that  
either

Open hostility. Gal. 5. 20.  
Secret grudge. Prou. 26. 24.  
25, 26.

Implacablenesse. Rom. 1. 31. 2. Tim. 3. 3.

Duty



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And only by rigorous pu-

With others those good things, which either  
we have, or they want. Numb. 11. 39. A &.

[Pitty. Luk. 7. 13. | 10. 33. Col. 3. 12. Ephes. 4. 13. 2. Math. 9. 36. | 14. 14. | 15. 32.]

Quies. Compassion. Rom. 12. 15. 1. Cor. 13. 26.  
 opposed. Heb. 13. 3. which is especially to be shewed  
 in publike evils. Esa. 24. 16. Ezech. 9. 4.  
 Pct. 3. 8.  
 Mercy. Luk. 6. 36. Math. 5. 7. Iam. 2. 13.

Duty opposed, { Christian, in the Lord. Deut.  
13. 6.  
rou. 18. 24. {  
True friend- { Sincere. 1. Sam. 18. 2. | 20. 8.  
ship, which {  
must be { Constant. Prou. 17. 17.

Christian charity, whereby we love our  
enemies for the Lords sake. Luke 6.  
35.  
Placableness, and desire of reconcili-  
ation. Ephes. 4. 27. Mat. 23. 34,  
35, 36.

Hereunto

Negat.

Prov. 6.

Amma

Heereunto wee are to referre dissolving friendship be-  
twixt others, and setting friends at variance. Prou. 6.  
16, 19.

Crucity against those that are vnder our  
(Rom. 1. 31. Prou. 12. 10. 17. Iam. 2. 13.)  
Thirdly, against those which are vnder our power as  
Authority, by rigorous punishing. Deut. 25. 2, 3.  
1 Sam. 22. 18, 19.  
Might, by violent offering or reuenging iniuries.  
Gen. 6. 11. Ionas 3. 8.  
Mat. 2. 16.

Indulgence. Prou. 13. 24.

Against Neighbours, and those which dwell in the same society.  
Prou. 10. 12. Galat. 5. 20.  
Distord. } Iam. 3  
Comenti- } 16.  
ousnesse. }  
Strangers, inhospitality. 3. Ioh. 10. Math. 25. 42.

Countenance. Gen. 4. 6  
Eyes. 1. Sam. 18. 9. Mat. 20. 15.  
Gesture. Math. 27. 39.  
Psal. 37. 12. | 59. 7, 15  
Act. 7. 54.  
And this was the murder of the heart : the outward signes whereof are also cõdemned, in

Loud speaking. Ephes. 4. 31.  
Voice, Intercession of Anger, &c. as Tush, Raka, &c. Mat. 5. 22.

Duty

**Affirm.**

**Prac. 6**

Friendship preserved in others. Prou. 17.9.

**Duty opp.**

Friendship restored, by pacification or peace-making. Math. 5.9.

**Duties opp.**

Clemency,

Seuerity,

in both seeking the parties good. Iude v. 22, 23.

Concord. Psal. 34. 14. 1. Pet. 3. 11.

**Duties opp.**

Peaceableness,

Tit. 3. 2. in

Resisting the beginnings of contention. Prou. 17. 14. Eccus. 28. 10, 11.

Taking away the occasions.

Departing from his own right, to redeeme peace. Gen. 13. 8, 9, 10. Math. 17. 26.

**Duty opp.**

[Hospitality. Rom. 12. 13. 1. Pet. 4. 9. Heb. 13. 2.

Gen. 18. 3. Mat. 25. 35.

**Duties opp.**

[The signes of loue and good will : as courteous and milde behaviour.

The

The outward Murther is either in } Word.  
 } Deed.

Mutuell, when the offence is committed on both sides  
 as in brawling and scolding. Prou. 17. 19. 1. Pet. 3. 9.

The former, which  
 is the murder of the  
 tongue, is either

Seuerall,  
 when offence is  
 committed on the  
 one part,  
 and that  
 either in

Presence, and before  
 a mans face, as

Reuiling or railing  
 1. Cor. 6. 10. Mat.  
 5. 22. whereto  
 referre in

Superiours, vn-  
 christiā me-  
 nacing. Eph.  
 6. 9. Act. 9. 1.  
 Inferiours, mur-  
 muring, Phi.  
 2. 14. Numb.  
 16. 41.

Scoffing and scorning. 2. Chron. 36.  
 16. Deut. 21. 9. Galat. 4. 29. Prou.  
 3. 34.

Cursing. Rom. 12. 14. Iam. 3. 9.

Absence,  
 or behind  
 a mans  
 backe, as

Tale-bearing.  
 Rom. 1. 30.  
 Leuit. 19. 16  
 Slandering. E.  
 zech. 22. 9.

To w<sup>ch</sup> sin he  
 is accessary,  
 who willing-  
 ly receiueth  
 ill reports  
 Pro. 25. 23.  
 Omission.

The Murther which is  
 in deed, is either of the

Body,  
 Soule:

and in both a man  
 may offend by

Comission.

The bodily Murther by omission, is, not to defend or preserue the  
 life and person of our neighbour, when we may and ought, Math. 27.  
 24. Prou. 24. 11, 12. Hereto is referred all negligence, whereby our  
 neighbours life may bee hazarded: as the not-couering of a well.  
 Exod. 21. 33. Deut. 22. 8. Exod. 21. 29.

The bodily Murther  
 which is by commis-  
 sion, standeth in  
 three degrees:

Fighting in time of peace. Tit. 3. 2. Math. 26.  
 52.  
 Hurting or wounding the body of our neigh-  
 bour. Exod. 21. 24, 25. Leuit. 24. 19.  
 Taking away of his life. Gen. 9. 6. Apoc. 22. 15.  
 Numb. 35. 33.

Duty

Duty oppos.

**Affirm.**

**Prac. 6.**

**Am. 11. 11.**

**Duty opp.** Is a peaceable  
tongue, which speaketh

No euill. Psalm. 34. 12,

13,

Good. Pro. 12. 18. | 15.

**Duty opp.** The preferuation and defence of our neigh-  
bours life and person. Psalm. 82. 4. Job 29. 12. 1. King.  
18. 1.

Abstinence from  
doing euill :

A Peaceable hand. Tit. 1. 7. |  
3. 2.

Innocency. Psalm. 26. 6.

**Duty oppof.**

Doing good, or  
beneficence,

Heb. 12. 16.

which is a  
fruit either of

Mercy and humanity, which is to  
be extended towards all. Gal. 6.  
10. | 5. 22.

Brotherly loue towards those  
which bee of the household of  
faith, and is the communion of  
Saints in outward things. Rom.  
12. 13.

But

Magistrates against  
malefactors. Gen.  
9.6. Leuit. 24. 14.  
Deut. 13. 5. Exod.  
23. 18, 19, 20.

Giueeth  
the sword  
as to

Souldiers in lawfull  
battell. 1. Sam. 25.  
28. Heb. 11. 33. 34.  
Deut. 20. 13.

But not euery one  
that takerh away a-  
nother mans life, is  
guilty of murther: for  
those are to be excep-  
ted to whom the  
Lord

Priuate men, in case  
of present necessi-  
ty, for their owne  
lawfull defence.  
Exod. 2. 22,

Offereth another as it were to be  
slaine, as those who are said to  
kill another by meere chance.  
Exod. 21. 13. Deut. 19. 4, 5, 6, 10.

**Murther**

the variety of the



Negat.

Prac. 6.

Maner wherby it is committed: for a man may commit Murder, either as

Principall, and that diversly:

Accessory, and that divers wayes, wherof some are

Person that is murdered, for it is

First, either

Secondly, either

Directly, as by force and violence. Num. 35. 16, 17, &c. 2 Sam. 3. 27. | 20. 10.

Indirectly, as by

Poyson.

Witchcraft.

Gal. 5. 20. Apoc. 21. 8

Of malice prepened. Gen. 4. 8. Act. 23. 14.

Of his own accord, and that either

Upon some passion or perturbation of mind, as

Of blinde zeale. Jo. 16. 2.

In heat and choler. In drunkenness.

At the motion of another, by whom he is

Commanded, Counsell'd, Pled,

to kill. 2 Sa. 13. 38. 1 Ki. 21. 19. Mar. 6. 24. Ezek. 22. 12.

Peculiar to Superiours, as by

Commandement. 2 Sa. 11. 9. Unjust sentence. 1 King. 21. 11. Mat. 26. 66. Not punishing murder. Num. 35. 33. Ex. 21. 14.

Consent. Act. 8. 1. 2 Sam. 3. 30.

Counsell. Mark. 6. 24. Hiring. Matth. 26. 15.

Falſe testimony. Deut. 19. 19.

Treachery. Mar. 26. 48, 49.

1. Of a

Stranger, who is no kinsman. Kinsman, and then it is called Parricide.

2. Of a

person { Private. Publike.

3. Of an

Offendor or wicked person. Innocent.

Seule.

Negat.

Prac. 6.

Naturall, which is the unjust vexing and  
grieving of a mans soule. Genes. 37. 40  
Exod. I. 14. Prov. 10. 1. Sam. I. 6, 7.

Soules  
murther,  
either in  
respect of  
the life

Spiritual,  
Gal. 2. 20.  
and is ei-  
ther by

Omission, when men (espe-  
cially governours) neglect the  
salvation of others. Gen. 40

Provocation  
1 King. 3  
7, 25.

Commission, as  
when a man is  
a scandall to  
another, or a  
cause of his  
sinne, as by

Counsell. 2  
16. 31. M  
16. 23.

Evill exam-  
Rom. 14

So much of Murther against the neighbour

Duty opp.

**Affirm.**

**Ry 46. 6.**

**Duty opp. Cheering and comforting others. Gen. 43. 27.**

**Prov. 17. 22.**

**Not to hinder the salvation of others, but to bee in-  
offensive. 1 Cor. 10. 32. 1 Joh. 3. 10.**

**Mutuall observation, Heb.  
10. 24.**

**Ignorant, instruction,  
Dan. 12. 3.**

**Erroneous, reclaiming  
of him, that he may  
bee found in the  
faith.**

**Somewhat } Admo-  
backe- } nition.  
ward, Heb. } Exhorta-  
3. 12, 13. } tion.**

**Offenders, reproofe,  
Levit. 19. 17. Galat.  
6. 1.**

**Comfortlesse, consol-  
ation. 1 Thef. 5. 14.**

**A godly example. Math. 5. 16. 1 Pet. 2.  
12. 13. 1.**

**Duty opp.**

**To further  
the salvari-  
on of our  
neighbor,  
winning  
him unto  
Christ, or  
edifying  
him, 1 Cor.  
9. 19, 21. by**

**The duties  
of the Co-  
munion of  
Saints in  
spirituall  
things,  
Rom. 1. 11,  
12. 1 Thef.  
5. 11, 14.  
Jam. 5. 19.  
viz. by**

**The fruits thereof, toward the**

Self-murther in respect of the	Body, and life naturall, by	Omission, as by neglecting the	Preservation of the health, in respect of thy	Diet, Sleepe, Labour, Recreations, Passions of the minde,	not observing moderation, but running into extremes.
	Commission, as when men	Thrust themselves into danger; or being in danger, will not use such lawfull means as God hath vouchsafed them. Eccles. 3. 27. Matth. 4. 6.	Recovery of health, refusing the helpe of Physicke when it is needfull.		
Soule, and life spirituall, by	Omission, by neglecting the salvation of the soule, and the meanes thereof, and seeking the world, and desires thereof, Phil. 3. 19.	Indirectly, by committing some capitall crime. Num. 16. 38.	Directly, by being their own butchers. 1 Sam. 31. 4. Act. 1. 18.		
	Commission, in	Making no conscience of sin, especially in sinning against conscience. Prov. 19. 16.	Persisting in sin without repentance		

Duty opp. Care to

Duty  
Car  
presDuty  
To  
above  
thing  
the  
tion  
soule  
care  
shew  
selfe

Duty

**Affirm.**

**Prac. 6.**

Duty opp. Care to  
Preserve health,  
Mar. 6.31. by  
Temperance and sobriety in diet.  
Moderate sleepe and labour.  
Honest and moderate recreations of } Body.  
Minde.  
Cheerefulness, avoiding worldly griefe.  
Prov. 17.22.

Recover health by the Christian use of Physicke.

Duty opp. Care to preserve  
Safety in } Avoiding dangers.  
Life. } Repelling grosse injuries.

Duty opp.  
To labour  
above all  
things for  
the salva-  
tion of our  
soules: this  
care must  
shew it  
selfe in

Seeking the meanes  
and degrees of salva-  
tion, as vocation, justifi-  
cation, sanctification,  
Mat. 6.33. Joh. 6.27.

Avoiding sin,  
which is the  
bane of the  
soule, either  
by not

First in order, with-  
out delay.

First in degree, that  
is, chiefly reposing  
our felicity there-  
in; and in respect  
thereof to con-  
temne all worldly  
desires, as vaine  
and hurtfull. Eccl.  
2.11. Phil. 3.8.

Committing sinne, though  
wee might gaine the  
whole world thereby.  
Mar. 8.36.

Remaining in  
sin, but forth-  
with, both } Repenting.  
Pro. 28.13.  
Craving  
pardon.

**Affirm.**

**Pract.**

### *The seventh Commandment.*

*The Affirmative part,*

Commanding the preservation of Chastity, together with the

}	Meanes.
	Signes.
}	Dutie of procuring in others.

*The parts of Chastitie.*

Chastity is partly

}	Inward, in the soule;
	Outward, of the body.

Inward Chastity is the purity of the soule, from all

}	Motions	} of lust, or unlawfull concupiscence of the flesh
	Passions	

For there is a lawfull concupiscence; whereby men or women desire the propagation of mankind by generation, according to the ordinance of God, being neither

}	Immoderate.	} Gen. 1.28. 19.1. Heb. 13.4. 1 Cor. 7.3,5.
	Unseas-	
	nable.	

The outward Chastity is, when we possesse our vessels, that is, our bodies, in holinesse and honour. 1 Thes. 4.4. Such is the Chastity of the

Eyes, containing them from beholding vanities, and the objects of lust. Psal. 119.37. Job 31.1. Eccles. 9.8,9.  
Eares, shutting them against all uncleane talke.  
Tongue, restraining it from all bawdy and filthy speaking.  
Fact, abstaining from all uncleannesse, and wanton unchaste pleasures.



# Negat.

# Pres. 7.

The Negative part, { Meanes.  
 Forbidding all uncleanness, together with the { Signes.  
 Being accessary unto the uncleanness of others.

Opp. Uncleanness { Inward.  
{ Outward.

The inward uncleanness, is the concupiscence of the flesh, 1 Joh. 2. 16 or evill concupiscence, Col. 3. 5. being the Adultery of the heart, Mat. 5. 28 & it is either a

Fore-passion, going before the consent of the will, such as are the first motions of lust, which are more expressly and directly forbidden in the tenth Commandement. Jam. 1. 14, 15.

Passion of lust, 1 Thes. 4. 5. joy-  
 ned with the consent of the will: and this is either more

Sudden and momentary. Mart. 5. 28.

Inveterate, which is the burning of lust or lechery. 1 Corin. 7. 9. Hof. 7. 4.

Active, when men or women having eies full of adultery, seek with their wanton lookes to entangle others with lust. 2 Pet. 2. 14. Prov. 6. 25. Gen. 39. 7.

Passive, when by beholding others, themselves are entangled. Mat. 5. 28. 2 Sa. 11. 2

Eyes, suffered to go a whoring after the objects of lust. From hence all actual uncleanness commonly ariseth. Gen. 6. 2. 34. 2. 2 Sa. 11. 2. Mat. 5. 28. Prov. 23. 33. This is either

Eares laid open to unclean communication, & committing adultery with y<sup>e</sup> unclean tongue. Tongue, in rotten and filthy speaking, whereby the mind of the hearer may be defiled. Eph. 4. 29. 3. 4. 6. 1 Cor. 13. 33. Colos. 3. 8.

Fact, being committed either against Sobriety, without a partner, such as are all acts of lust & uncleannes committed by thy selfe alone, Honestic, with a partner. See A.

A. T



Negat.

Prac. 7.

With the consent of the partner.

Without the consent of the party, who is forced and ravished, Rape. And this is a sinne against both the seventh Commandement, as an act of brutish uncleannesse; and against the sixth, as a sinne of violence against the person: and so punished with death. Deut. 22.

25, 26. Gen. 34. 2. 2 Sam. 13. 14.

Being both single, as Fornication

one ordinarily, she is called a Concubine.

which if it be committed with

divers, he is called a whoremonger.

According to the naturall use, viz. of the male with the female being not neere of kinne; and is committed betweene persons

Married, and that either

Under pretence of marriage, as when one man hath more wives, or one wife more husbands, which is Polygamy. Mal. 2. 15. Lev. 18. 18. 1 Cor. 7. 2. Deu. 17. 17

Without pretence of marriage, w<sup>h</sup> is more properly called adultery. Levit. 20. 10. Heb. 13. 4. Ezek. 22. 11. & is

Simple Adultery, when the one party onely is married.

Double adultery, when both are married persons.

Against the naturall use, being a monstrous mixture of those which be of

The same

Blood, or neere of kindred, which is called Incest. Lev. 18. 6, 7. 1 Cor. 5. 1. Amos 2. 7 Sex, which is called Buggery, or Sodomy. Ro. 1. 26, 27. Lev. 18. 22. Gen. 18. & 19.

Divers kinds, as mankind with

Beasts. Levit. 18. 23. 20. 15, 16. Uncleane Spirits, which are Incubi. Succubi.

As the acts of uncleannesse committed against honesty, are distinguished according to the

Difference of the persons with whom it is committed: in respect of whom it is (Rom. 1. 26, 27.) said to be either

# Affirm.

# Prac. 7.

The sorts.

Single life, which is the gift of continency, or the pure abstinence from marriage.

Chastity is either of

Conjugall fidelitie.

The moderate and modest use of the marriage-bed.

Wedlocke, consisting partly in

Pure abstinence upon just occasion, as in the time of

Absence of one from the other.

Fasting and Prayer. 1 Cor. 7. 5.

The womans separation, or monethly sicknesse. See Ezek. 18. 6. Levit. 18. 19. 12. 18.

Prayer, it being the gift of God. Mat. 19. 11. 1 Cor. 7. 7.

Common, as

Company, with such as bee sober and chaste. \*

The means of Chastity are either

Speciall, which are to be used, either as

Preservatives: viz.

Sobriety, moderating the delights of the

Taste; as temperance in diet

Sight, abstaining from

Vanities. Objects of lust

Diligence and painefulnesse in our calling, or some honest labour.

Vigilancie. 1 Pet. 4. 7. 1 Thes. 5. 6.

Modesty in the

Eyes and countenance, that is shamefastnesse. 1 Tim. 2. 9.

Speech.

Gesture and gate.

Attire. Tit. 2. 3. 1 Tim. 2. 9, 10

The lawfull remedy: viz. the holy state of marriage; into which men are bound to enter, when they finde the former meanes not sufficient for the preservation of chastity in single life; that those who cannot live chaste in single life, may live chaste in wedlock. 1 Cor. 7. 2, 9. Heb. 13. 4.

Opp.

# Negat.

## Præ. 7.

Opp. Incontinency in single life, whiles men choose to burne, rather than to marry. 1 Cor. 7. 9.

Breach of wedlocke, by being unfaithfull one to the other.

Opp. The { Using of the marriage bed { Immoderately, as a meanes, rather than a remedy of lust. } Shamefastnesse. } Immodestly, forgetting the rules of } Honestie. } Unseasonably, at forbidden times.

\* Opp. Company with persons { Unchaste and uncleane. 1 Cor. 5. 6, 9, 11.

{ Wanton and effeminate. Ephes. 5. 7.

{ Drunkards and belly-gods. Prov. 23. 20. } Drunkennesse, or much drinking of wine and strong drinks. 1 Pet. 4. 3. Prov. 23. 33. Gen. 19. 32, 33.

Opp. { Intemperance in diet : { Gluttony. Ezech. 16. 49.

{ Unchaste eyes { Beholding { Persons beautifull or wanton. } Pictures obscene. } Bawdy enterludes and playes. } Reading unchaste bookes.

Opp. { Idlenesse. } Ezech. 16. 49. 2 Sam. 11. 2.

{ Slothfulnesse.

Opp. Immodest { Countenance, Impudencie, the harlots fore-head. Prov. 7. 13. Jer. 3. 3.

{ Speech. 1 Tim. 5. 13. Prov. 7. 11.

{ Gesture and gate, as { Proud, Esai. 3. 16, 17. } Wanton behaviour: whereto referre wanton dancing. 2 Pet. 2. 7. 2 Cor. 12. 21.

{ At ire. Prov. 7. 10. Zeph. 1. 8.

Opp. { Marriage in them that have not the gift of continency, unnecessarily delayed; especially after marriage promised.

{ Vow, or resolute purpose to live single, whether wee have the gift of continency, or not.

{ Unlawfull divorces. Mar. 19. 9. The

**Affirm.**

**Præ. 7.**

The signes are {  
Sobriety. Eccelus. 19. 27, 28.  
Modesty and shamefastnesse.  
Keeping of sober and chaste company.  
Avoiding all iust suspiciens and shewes of evil.  
Prov. 5. 8.

which being also  
meanes, are in a double  
respect required  
in this Commande-  
ment.

The duty  
of procu-  
ring or  
preserving  
chastity in  
others, be-  
longeth

Commonly to all, as occasion serveth. Gen.  
39. 9. & Sam. 13. 13.

Especially to

Parents,  
who are to

Protect their childrens  
chastity. Deut. 22. 19, 21

Provide them the remedy  
of marriage in due sea-  
son. Gen. 24. 4.

Magistrates,  
who are by

Good Lawes to pro-  
vide for the preser-  
vation of chastity.  
Severe punishments to  
repreſſe uncleannesse.

Opp.



Negar.

Prac. 7.

Wansonneffe.

Immodesty and impudencie.

Haunting unchaste company.

Frequenting suspected places, especially at suspicious times. Prov. 7. 8, 9. Job 31. 9. | 24. 15.

Bawds, and such as are the diuels instruments to bring naughty-packs together.

Those, which any way consent, counsell, or allure to uncleannesse. 2 Sam. 13. 5. | 16. 21.

Them, who prostitute them whose chastity they ought to protect: as husbands their wives, or parents their daughters. Levit. 19. 29.

Parents, who for no just cause deny marriage to their children.

Opp. To be accessory to the uncleannesse of others, this offence is committed

Publikely by Magistrates and governors, who either

Permit this sinne by imposing

No punishment, especially those who tolerate Stewes. Deur. 23. 17.

Light or ridiculous punishments.

Forbid the remedy, which is marriage. 1 Tim. 4. 3.

The

*The eighth Commandement.**The Affirmative part,*

Commanding those duties which concerne our owne,  
or our neighbours goods, and outward estate.

These duties are either more } Generall.  
} Speciall.

The gene-  
rall duties  
stand in 3.  
degrees:

1. To abstaine from doing any injury or wrong  
to our neighbour in respect of his goods or  
estate. 1 Cor. 6. 7. 8. or if we have, to make  
him amends. Exod. 22. 5.

2. To preserve as much as we may, our owne  
and our neighbours goods. Joh. 6. 12. Deut.  
22. 1, 2, 3, 4. Exod. 23. 4, 5.

3. To bee helpfull to others, as our ability  
affordeth, and their necessity requireth.  
Ephes. 4. 28.

The speci-  
all duties  
concerne  
the

Just (*κλήρος*) possession } getting or obtaining  
of our goods, and } of our goods. Mark. 8.  
that containeth } 36. Prov. 16. 8.

two branches; Just } keeping or retaining  
of them.

Lawfull (*χρήσιμος*) use of our goods.

Negat.

Prac. 8.

*The Negative part,*

Forbidding those vices that concerne our owne, or our neighbours goods and outward estate.

Opp. To be { Hurtfull to our neighbour, in hindring or impairing his estate. Mark. 10. 19.  
Wanting to our neighbour or our selves, in not { Preserving his, or our owne goods. Employing our goods as wee ought, to { Our owne good. The benefit of others,

Opp. { Unjust possession, either by { Unjust getting. Prov. 13. 11. Hab. 2. 9. Jer. 17. 11. { all forbidden, under the name of theft. Unjust detaining  
Unlawfull use of goods,

Unto

Unto just  
getting  
there are  
4. vertues,  
or inward  
duties re-  
quired,  
wherby we  
shall be fit-  
ly disposed  
for the kee-  
ping of this  
Comman-  
demēt, viz.

1. *Ἀσκαρμεῖν*. Heb. 13. 5. the not setting of  
our hearts upon riches. Psal. 62. 10. Matth.  
6. 33.

2. Contentednesse with that condition which  
God in his most wise, just, and Fatherly  
providence doth allot unto us. Heb. 13. 5.  
1 Tim. 6. 6, 7, 8. Phil. 4. 11, 12.

3. A mode-  
rate desire  
of such  
things as  
are conve-  
nient and  
necessary  
for us. Mat.  
6. 11. Prov.  
30. 8. both  
for

Our own main-  
tenance, accor-  
ding to the ne-  
cessity of

Nature. 1 Tim.  
6. 8.

Person. 1 Tim.  
5. 8.

State, as we  
are either  
private or  
publike per-  
sons, &c.

Reliefe of  
others,  
Pro. 5. 15, 16  
Act. 20. 35.

Privately. Ephes.  
4. 28.

Pub-  
likely,  
in } Church.  
Common-  
weale.

4. A moderate care to provide those things  
which are convenient and necessary for us.  
Gen. 30. 30. 1 Tim. 5. 8. 2 Cor. 12. 13, 14  
Prov. 31. 13, &c. Mat. 6. 11. that which we  
pray for, we must be carefull to obtaine by  
the use of lawfull meanes.

# Negat.

## Prac. 8.

1. Opp. *pharisa*, loue of money, Col. 3. 5. 3. Tim. 6. 10. the roote of all the sinnes forbidden in this Commandement, which is also called the lust of the eyes. 1. Ioh. 2. 16.

2. Opp. Discontentednesse, disposing men to couet and seeke more than is needfull, though they haue not lawfull meanes: to which vice they make themselves subiect, who haue not learned to liue within their compasse.

¶ Affeetation of pouerty, as in begging Friers, &c. Pro. 30. 8. Ephes. 4. 28. Act. 20. 35.

Couetousnesse and ambition, wherunto, besides the loue of money, and preferment, concurre

¶ A resolution to be rich, & great in this world, whether God giue good meanes or not. 1. Tim. 6. 9.

Hasting to be rich. Prou. 28. 20, 22. 30. 21.

An insatiable desire still to haue more. Eccl. 4. 8. Prou. 27. 20.

Improuidence and carelesnesse, Prou. 10. 5. 1. Tim. 5. 8.

4. Opp. } Immoderate and carking care. Mat. 6. 25, &c. Phil. 4. 6.

The sorts of iust getting. } Without contract, as of things } Gotte by our selues.  
By contract. } Receiued from others.

Goods are gotten & procured lawfully by our selues, and our owne means, either

- Extraordinarily, by the law of Nature, as those things we haue no owner, either because they are common by the law of nature. Wee neuer in the possession of any. Are cast off willingly, & abandoned by their owners.
- These by Getter, right appertaine to the first Finder.
- Nations: as those things which are gotten from the enemy by lawfull warre.

Ordinarily, by the sweat of our browes in a lawfull calling. Ephes. 4. 28 } A lawfull calling. Diligence therein.

Supreme or soueraigne; as of the Prince.

Lawfull callings are either

- Publike, and those either
  - Subordinate, and those
    - Ecclesiastical, as of Ministers and lawfull gouernours in the Church.
    - Ciuilt, and those seruing for
      - Peace.
      - Warre.
  - Husbandry. Eccl. 5. 8.
- Private, as
  - Arts
    - Liberall; whether
      - Professions, as of
        - Diuinity.
        - Law.
        - Physicke.
      - Preparatiues vnto Professions, as the seuen liberall Arts.
    - Illiberall, as trades seruing either for the
      - Making of things needfull, as Handicrafts, &c.
      - Communicating of them, either by
        - Wholesale.
        - Retaile.



Negat.

Prac. 8.

Opp. In-  
ordinate  
walking,  
2 Thef. 3.  
6, 7, 11.  
oppoſed to  
the

Lawfull calling, viz.

No cal-  
ling, as

Common beggers & rogues.  
Deut. 15. 4. 2. Thef. 3. 10.

Superfluous Gentlemen, who  
having nothing to main-  
taine them, reſuſe to liue in  
any calling. Luk. 16. 3.

Harlots and  
Bawdes.

Unlawfull  
profeſſi-  
ons, as

Witches and  
Wizards,  
Iugglers,  
Stage-play-  
ers, &c.

Bad cal-  
ling, as  
thoſe w<sup>ch</sup>  
maintaine  
theſelues

by

Gaming,  
as

Gameſters.

Keepers of  
gaming hou-  
ſes, &c.

Diligent walking in our calling, viz. idlenes,  
2. Thef. 3. 11, 12. Math. 25. 30. Pro. 18. 9.

**Affirm.**

**Prac. 8.**

There is also a  
lawfull acqui-  
sition or get-  
ting of things  
wee receiue  
from others,  
who either

Were the true owners  
thereof, as that  
which wee haue  
receiued by

Free gift, whereunto lega-  
cies are to be referred.

Succession & inheritance.  
Numb. 27. 8, 9.

Were supposed to haue been the true owners: as by  
prescription in things which may be prescribed,  
hauing beene without interruption enioyed, the  
whole time appoynted by lawes.

The sort of vniust getting,

Fraud, which is properly called theft. *Lepit. 19. 13. 1. Theft.*  
*4. 6. Luk. 3. 14.*  
 Force, which is robbery. *1. Cor. 6. 10.*

Manner, that it is { Manifest, when the theefe is taken with the manner: that is, either { In the act of stealing.  
 With y thing stolne.

Not manifest.

Persons which doe steale, for it is either { Domestically, as the theft of the { Wife.  
 Children. *Prou. 28. 24.*  
*Deut. 21. 20.*  
 Seruants. *Tit. 2. 10. Math. 24. 49.*

Committed by other which bee not of the same family.

Theft is to be distinguished according to the difference of the

Sold, *1. Tim. 1. 10. Deut. 24. 7. Exod. 21. 16.*

Mangled, as beggars steale children.

Married, as wooers sometimes doe yong maids, against the will of the parents or gouernours.

Surreption, to be

Obiects, which are stolne: for it is either of

Persons, by

Prodition or trechery. *Mat. 26. 15.*

Supposition of changelings. *1. King. 3. 20.*

Things whereof there bee diuers distinctions. See A.

A.  
Things :  
whereof  
there bee  
diuers di-  
stinctions,  
that it is

1. Of things

Cinill, and  
those ei-  
ther

Private.

Common or publike, and that is *Pe-  
culatus*, robbing of the Common-  
wealth.

Gifts, or vowed to bee giuen to God,  
Iosh. 7. 31. | 6. 22. Act. 5. 3, 3. Prou.  
20 25. Dan. 5. 2, 23.

Sacred, &  
that is sa-  
crlledge :  
as Rom. 2.  
22. of

Tenents, and other Church-duties,  
Mal. 3. 8.

Church-  
liuings,  
Leuit. 27.  
21. Neh.  
13. 8.

Mangled by corrupt Pa-  
trons.

Alienated by appropria-  
tions.

Deuoured by the Har-  
pies of Princes Courts.

Immueables, as remouing of land-markes. Deut.  
19. 14. Prou. 22. 28. Hof. 5. 10. Deut. 27. 17.

2. Of

Moueables whether

Liuing, as

Plants, and their fruits. Deut. 23. 24, 25.

Fowles.

Fishes.

Beasts, Exod. 22. 1. and if of many toge-  
ther, it is *Abigeatus*. Iob. 1. 15, 17.

Without life

as

Money, by Cutpurfes, &c.  
Stuffe and apparell, for stea-  
ling whereof, those which  
conuey theselues into hou-  
ses, are called *Directorij*.

Writings  
and instru-  
ments

Embezeled and  
stolne.  
Depraued and  
corrupted, or  
falsified.

Robbery

# Negat.

## Prac. 8.

Robbery  
or Rapine  
is distin-  
guished  
by the  
end: for  
thereby is  
intended,  
either the

Neighbours  
harne, which  
is spoiling; as  
in these who  
are called

Incendiarij, who maliciously set on fire  
their neighbours howses, or corne.

Venefici, who spoile  
mens goods or  
cattell, by

Poyson.

Charmes, In-  
chantments,  
Witchcraft.

Vnder pretence of  
authority by great  
theeves, & is cal-  
led Oppression:  
and that is by

Vsurpation, without  
colour of Law. Gen.  
21.25. Iudg. 18.25,  
27.

Extortion, vnder co-  
lour of Law. Psalm.  
94.20. Luk. 19.8.

Robbers  
owne pro-  
fit or gain:  
& is com-  
mitted ei-  
ther

Warre, as the Pillage of soul-  
diers, towards them that are  
not enemies. Deut. 2.5,6.  
Luk. 3.14.

Without  
any such  
pretence  
of autho-  
rity, whe-  
ther in  
time of

Peace,  
whether  
by

Land, as

Robbing by  
y high way  
Luk. 10.30.

Burglary, or  
breaking in-  
to houses.  
Exod. 22.2,  
3.

Sea, as Piracy.

To these sorts of  
theeves and rob-  
bers, we are to ad-  
ioyne these that  
be accessory to  
their sinne, either

Before-  
hand by

Consent. Psal. 50.18.  
Counsell or prouocation. 1. Kin. 21.  
At the time, by helping and assisting them.

After, by

receiuing the  
Theeves.  
Things stolne.  
Partaking with them in the gaine.  
Pro. 29.24. | 1.14.

# Affirm.

## Prac. 8.

Now followeth the acquisition or getting, which is by Contract, which is the consent betweene parties, concerning the alienation or permutation of things vpon condition, and that condition is either

tion is either	{	For the time to come, assured by obligatiōs	{	Verball, whether by	{	Word of mouth.	{	Bills.
						Writing, as		Bonds
						Pawnes.		
						Mortgage.		
				Reall, as by	{	Sureties.		
				Personal, as by	{	Hostages.		

In contracts wee are to behaue our selues vprihtly, without dissimulation or guile, as in the sight of God, Psal. 15. 2, 4. obseruing in our

{ Words, truth. Zach. 8. 16.  
Promises, faithfulnessse.  
Deedes, iustice.

Contracts are concerning	{	Alienation of things for	{	A time : Euer :	{	and both of them either	{	Free.
								For recompence.
								Committing to trust.

The free alienation for a time, is either of the	{	Vse onely, which is commodation or lending to vse, the property retained.
		Property also, which is mutuation or lending to spend; and hath place in things which are spent in the vse.

In things lent to vse, the duty of the borrower is to	{	Vse the same to that end for which it was lent, and not to abuse it.	{	Safe and entire, or to make it good.
		Restore the same particular		At the time appointed.

Opp.



**Negat.**

**Prac. 8.**

**Opp. To** { **Deale deceitfully. Ezech. 32. 12. 1. Thes. 4. 6.**  
                  { **the higheft degree whereof is coozenage.**  
                  { **Lying. Prou. 21. 6.**  
                  { **Vnfaithfulneffe in promifes.**  
                  { **Vniuflice and inequality.**

**Opp.** { **To abuse the thing borrowed, or to vse it further**  
          { **than the lender would like of.**  
          { **To impair it, and not to make, or not to be willing**  
          { **to make amends.**  
          { **Not to reftore it at all, or not at the time appointed,**  
          { **detaining it againft the lenders good will.**

**In**

In things lent  
to be spent,  
the duty of the

Lender, is to intend and seeke the borrowers good,  
and not his owne gainc.

Surety, if there be any, to giue his word for those  
that be thrifty and honest, and to make good his  
word.

Borrowed to-  
wards the

Surety, to saue him harmelesse.

Creditor, to restore  
the principall,

In the full  
value.  
At the time  
appointed.

The free alienation which is perpetuall, is Donation, and is heere  
considered as it is made, with

- Condition, and not absolutely.
- Limitation of certaine
- Duties,
- seruices,

which the receiuer is bound to performe.

The alienation which is for recompence, is a commutation, where-  
in equality is to be obserued betwixt the things commuted,

In these contracts ant

- Do ut des : that is, there
- Do ut faci- is a commuta
- as vel con- tion either
- tra,

of

- things them- selues, or their vse,
- Mens labor & industry,

for an e- qual re- com- pence.

**Opp. In**

**Negat.**

**Prat. 8.**

Lender, to lend for } Brokers for Vsurers.  
gaine, which is }  
vsury: to which } Borrowers without ne-  
fin, are accessary } cessity, vpon Vsurie.

Opp. In } To giue his word } Vnthriftie.  
the } for persons } Dishonest.  
Surety, }  
Not to performe couenants.

Borrower, not to repay the principall at the  
time appointed: wherein they especially of-  
fend, who are voluntary Banquerupts.

**Opp. Inequality in illiberall contracts.**

**The**

**Affirm.**

**Præc. 8.**

Ware for ware, which is Bartery.

Money for money, which is Exchange.

Person, that he be the right owner, or authorized by him.

The commutation of the things themselves, is either of

Ware for money, which is Selling: wherein is required as touching the

Thing, that it be saleable, in respect of

Substance.

Vse.

Price, that it be iust and equall.

Manner of selling, that it be without fraud or deceit.

Money for ware, which is buying.

Opp. In

Opp. In regard of the

# Negat.

8. 33. 14 *Prac. 8.*

*Contina*

Person, when a man selleth that which he hath no right to sell.

Thing, which is not saleable, either because it is not

Valuable by money, as those who sell

Money worth, being in respect of the

The graces of God, as miraculous healing, 2. Kings. 5. 20. Pardon of sinne.

Iustice, by Bribery.

Vntruths, as

Liberality and time, as Usurers doe.

Substance counterfeited, or corrupt. Amos 8. 6.

Vse, vnprofitable, or hurtfull.

Regraters, Forestallers.

Ingrofers.

Dardanary, Hucksters, and whorers vp of commodities, to cause a dearth. Prou. 11. 26.

Flattering the buyer.

Words,

Praising the ware vnworthily, and concealing or extenuating the faults thereof, not lessening the price.

Manner, when men vse deceitfull

Deeds, in respect of the

Kind, giuing one for another.

Quality, that the ware may seeme better than it is, as

Comparing it with that which is naught. Vsing false lights. Setting a false glosse on it.

Quantity, by

Vsing false

Waightes and measures. Prou. 11. 1.

Weighing and measuring, whereto referre too much stretching of cloth.

Mixture, of that which is worse, they sell the lesse quantity of the better: as water with wine, wooll, or meale, &c.

In

Opp. In regard of the

**Affirm.**

**Præc. 8.**

**Person, of whom thou buyest, that hee haue right to sell.**

**Thing, that it bee a thing which is valuable by money, and may be lawfully bought with money.**

**In buying, regard is to be had of the**

**Price, that thou giue, and if thou hast knowledge, that thou offer an equall price: and if he sel for need, to giue rather more, than lesse than the worth.**

**Manner, that it bee void of all deceit and wrong.**

Opp. In regard of the



Person, to buy of him that hath no right to sell: as to buy stolne goods.

The graces of God: which properly is Symony. Act. 8.18, 19.

Cannot be valued by money, as

Remission of sin: as those which buy Pardons.

Holy orders, &c.

Thing, to buy that which either

Presentations } which also are called Symony.  
vnto Benefices, }

Ought not to be bought or sold for money, as

Vniustice, of a Iudge corrupted by thee.

False testimony of a witnesse suborned or hired by thee.

Opp. In regard of the

Price, to

Offer much lesse than thou knowest the thing to be worth.

Take aduantage of the sellers need, and for that cause to giue the lesse. Amos. 8.6.

Words, vnworthily dispraising the ware. Prou. 20. 14.

Manner, vsing deceit, in

Deeds, as deceiuing y<sup>e</sup> seller with the money which is paid, in regard of the

Substance, or quality, being counterfeit.

Quantity, that is,

Weight: } Heere offend chiefly } Countersfeiters. Clippers of coyne.

Number, as to deceiue in the tale, to giue 9. pence for 12. pence, or 7. shillings 6. pence, for 10. shillings, &c.

To

**Affirm.**

**Præ. 8.**

To the former contracts wee are to refer oppignoration,  
which is a } Lending and borrowing vpon a  
tract partly of } pawne.  
Buying and selling, if the condition be  
not obserued.

The duty of the giuer of the Pawne is, not to deceiue  
the taker in the worth thereof.

The duty of the lender vpon  
a pawne is, to prouide onely for  
his indemnity; and if he haue to  
deale with a needy brother, ei-  
ther to

Take } None of him.  
Such onely as he  
may well spare.  
Ex. 22. 26. Deut. 24  
6, 10, 11, 12, 13.

The contract which concerneth  
the alienation of the vse for  
hire, hath two parts:

Restore it presently.  
Location, or letting to  
hire.

Conduction, or taking  
to hire.

Let that onely which hath a fruitfull vse,  
which may be seuered from the property,  
which he reserueth to himselfe.

The duty  
of him  
that let-  
teth to  
hire, is to

Require an hire proportionable to that vse,  
the impairing, hazard, and charge also be-  
ing considered.

Let that which is fit for the vse to which it  
is let.

Let that which is fit for the vse to which it  
is let.

The duty  
of the hirer, is to

Bear the hazard, if it miscarry without the  
hirers default. Exod. 22. 15.

The duty  
of the hirer, is to

Vse the thing hired, onely to that end for  
which it was let.

Restore it at the time appointed.

Restore it entire, or if it hath miscarried  
through his default, to make it good. Exod.  
22. 12.

Opp. In

Borrower, to lay a pawne of lesse value than the summe which is borrowed, with purpose to forfeit the same.

Opp. In the

Taking the fruitfull vse of y thing in respect of the lone; which is a spice of Vsury: *Antirefu.*

To seeke gaine, by

The forfeiture, prouiding not only for his indemnity.

To take a pawne of a needy brother, which he cannot well spare, and not to restore it presently. *Ezech. 18. 7, 12. | 33. 15.*

To let that which hath no fruitfull vse, but is spent in the vse; which is vsury vnder pretence of letting.

To require an vnreasonable hire, and to take aduantage of the hirers necessity.

To let that which is vnfit for the vse to which it is let.

To exact a recompence aboue covenant, for some harme which hath happened to the thing let, without the hirers fault.

To abuse that which is hired, to other purposes.

Not to restore it.

Not to make it good, hauing by his default impaired or spoiled it.

**Affirm.**

**.8 Prac. 8.**

Contracts, wherein is commutation of mens skill, industry and labour for an equall stipend or reward, may be referred to the Contract of Location and conduction.

The duty of him that hireth another mans labour, is to } Allow him an equall stipend. 1 Tim. 5. 18. Give it him, if he be poore, without delay. Levit. 19. 13. Deut. 24. 14, 15.

The duty of him that is hired, is to } Require a stipend proportionable. Employ his labour and skill faithfully, and diligently. Gen. 31. 6, 39, 40.

To this head are to be referred the fees and duties of Lawyers, Physicians, Chirurgians, Schoole-masters, and of all Artificers and Trades-men, who employ their labour or skill for recompence.

Now follow those contracts wherein } Things.  
are committed to trust either } Persons.

Things, as goods committed to } Keepe them safe.  
Depositories, (to whom sequesters are to bee referred) } Restore them to the owner demanding them.  
whose duty is to } Make them good, if by his default they bee impaired or lost. Exo. 22. 10, 11, 12.

Feoffees of trust, } who are faithfully to discharge that trust reposed in them.  
Executors, }

**Negat.**

**Præ. 8.**

**Amia**

**Not to allow an equall stipend to men for their labour.**

**Opp.**

**To detain the poore mans hire. lam. 5. 4.**

**To require an vnreasonable allowance.**

**Opp.**

**Negligently.**

**To deale**

**Vnfaithfully.**

**To vse the things committed to their trust, (by which vse they are impaired) or to turne them to their owne profit.**

**Opp.**

**Not to restore them, especially committed to their trust in a tumultuous time as in feare of fire.**

**Not to make them good, hauing impaired or spoiled them.**

**Opp. In Feoffees and Executors, to deale vnfaithfully.**

**Affirm.**

**Prac. 8.**

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Persons committed to trust, are Pupils, or Orphans, committed to Tutors and Guardians.

- Whose duty is {
1. To remember, that they are set ouer Orphans, not for their owne, but for the Orphans good.
  2. As they succede the naturall parents in authority, so they ought to succede them in fatherly affection. Hest. 2. 7.

The other branch of iust possession, is iust keeping: which containeth two things, the {

- Preseruing and retaining of our owne goods.
- Restoring of that which is other mens.

Wee are bound to {

- Neglect them, or to expose them (as it were) to pilferers and stealers.
- Suffer them to be spoiled or lost. Ioh. 6. 12.

which are the opposite vices.

**Quest.** Whether for retaining our goods, and maintaining our right, it be lawfull to goe to Law?

**Ans.** It may be lawfull {

1. The cause be iust, weighty and necessary.
2. Charity be not broken.
3. It bee vsed as the last refuge.

Restitution of other mens goods, which either {

- Haue beene vnlawfully gotten.
- Cannot lawfully bee retained.

Opp.



Negat.

Prac. 8.

Amma

Not to seeke the Orphans, but their owne profit.  
To make a prey of them, and to vse them not as children, but rather as slaues which are bought and sold.

Trifling.  
Vniust.

For causes

Opp. To go to law, In stomake and malice.

Not as the last remedy, but as present meanes to molest our neighbour.

Opp. To persist in the wrong, by not restoring.

Opp. To detaine them against the owners will.

**Affirm.**

**Præ. 8.**

1. That restitution is to be made. *Leuit. 6. 4. Num. 5. 6, 7, 8. 1. Sam. 12. 4. Luk. 19. 8. Mat. 27. 3. Ezech. 33. 14, 15.*
2. Who is to make restitution: *viz.* every one that hath vniuſtly got, whether by force or by fraud, or by any vniuſt meanes whatſoeuer.
3. To whom? *viz.* to the party damnified, *Leuit. 6. 5.* or if hee bee dead, to thoſe who are next of kinne, *Num. 5. 7, 8.* or for want of them, let him giue it to good uſes.
4. How much? the full value at the leaſt, *Leuit. 6. 5. Numb. 5. 7. Luk. 19. 8.* or if hee be not able, yet ſo much as hee can. *Exod. 22. 3.*
5. When? ſo ſoone as hee ſecketh for forgiueneſſe at the hands of God. *Num. 6, 7, 8. Leuit. 6. 2, &c. Mal. 3. 23, 34.*

Concerning  
restitution of  
things vnlaw-  
fully gotten,  
theſe 5. points  
are to be con-  
ſidered, *viz.*

**Restitution**

**Affirm.**

**Prov. 8.**

Restitution also is to bee made of such things, as hauing come lawfully to our hands, cannot lawfully be detained against the owners good will, we being able to restore them: and these are things which either wee haue

Found, which we must esteem as committed to our trust, by the Lord, that wee may restore them to the true owner, if he can possibly bee knowne. Exod. 23.4. Deut. 1.2,3.

Receiued by contract; as things

Alienated for a time, as things lent, let, or laid to pawne. Psal. 37. 21. Ezech. 18.12.

Committed to our trust. Leuit. 6.2,4.

Now followeth the right vse of our goods towards

Our selues, which is the fruition of them.

Others, which is the free communicatiō of them.

Pro. 5. 15, 16.

**L 4**

**We**

## Affirm.

## Prac. 8.

Wee are to enioy and to vse to our comfort, the good gifts of God. Eccl. 5. 17, 18.

and heere to belong  
3. vertues { Parsimony in the honest sauing and sparing of things, that they be not idly and vnprofitably wasted or spent. Pro. 27. 23, 24, 25, 26, 27.

Frugality, in the sober and moderate spending of our goods, according to our calling and ability, to profitable and needful vses, *Sit condus fortior promo.*

To the free communication of goods to the good of others, Pro. 21. 21. two vertues are required :

{ Liberality, that we communicate them willingly and cheerefully.  
Iustice, that we giue of our own, without doing wrong to others.

{ A time, by lending. Psal. 112. 5. Deut. 15. 7, 8. Luk. 6. 35.

Free communication of goods, is either for

{ Ciuill. 2. Sam. 17. 27, 28, 29. Ecclesiasticall. Pro. 3. 9. Ex. 36 5, 6. 1. chr. 29. 9

{ Euer, by giuing, to vses

{ Priuate, as Almes giuing, and relieuing the necessities of our brethren. Heb. 13. 16. Luk. 21. 4. | 12. 33. Mat. 25. 35.

Opp.

Negat.

Prac. 8.

Opp. { Niggardlineffe, which keepeth men not onely from communicating of goods, but also from enioying them Eccl. 6. 2. | 4. 8. Eccclus. 14. 3, 4, 5, 6. and is a double theft.

Opp. { Wasting and mispending, } Vnnecessary aboue our power.  
taxes } Dishonest.

Opp. { Couetousnesse.  
Hard hartednesse. 1. Ioh. 3. 17. Prou. 21. 13.  
Luk. 16. 23, 24.

The

*The ninth Commandement.*

**Thou shalt not vtter a false (or vaine, Deut. 5. 20.)  
testimony concerning thy neighbour.**

*The affirmative part,*

Commanding, that our  
speech concerning our  
neighbour, or our selues,  
should be both

True,  
Charitable, and  
tendring his, and  
our own credit &  
good Name.

1. Cor. 13.  
6. Ephes.  
4. 15.

Heere therefore is  
commanded the  
preseruatiō of

Truth amongst men.

The same and good  
name of men, both

Our owne.  
Of others.

Of Truth,  
we are to  
consider  
3. things:

1. What it is: viz. a con-  
formitie both of our

Speech with our  
mind. Psal. 15. 2.  
Minde with the  
things themselves.

2. That in all our speech it is religiously to  
bee obserued. Prou. 12. 19. Ephes. 4. 25.  
Zach. 8. 16.

3. The manner how it  
is to be professed, viz.

Freely. Dan. 3. 16.  
17, 18. Act. 4. 8.  
10, 13.

Simply with discre-  
tion. Mat. 10. 16.

*The*



*The Negative part,*

False and vaine.

Forbidding all speech

Vncharitable, especially such as  
tendeth to the diffamation of  
our neighbour.

That which  
is false;

Opp. All false-  
hood in speech

Leuit. 19. 17.

Col. 3. 9. Ephes.

4. 25. Prou. 6.

17. 12. 22.

19. 5. 9. Psal.

5. 6. Apoc. 21. 8

whether wee

speake

Falsly,

with a

minde to

deceiue:

Whether in

Iest, as the iest-  
ing lye: which is  
false in meaning,  
as well as in  
words, Hof. 7. 3.  
being

Earnest,  
whether to

Neither figure  
ratiue.

Nor the true  
meaning disco-  
uered by ge-  
sture, counte-  
nance, pronun-  
ciation, &c.

Helpe, as the Offi-  
cious lye.

Hurt, as the Pernici-  
ous lye.

Excesse, vndiscreet and vnreasonable profession of  
the truth, to the vnnecessarie hurt or danger of  
our selues, or others,

Freedom  
in the

Defect, when through feare, or  
any sinister respect, the truth is

Denied. Mat. 26.

70. 72. 74.

Betrayed. 2. Tim.

4. 16.

Simplicity, a doubling and deceitfull tongue. Psal. 55. 22. Psal. 12. 21. 169. 2. Zeph. 3. 13. Ier. 9. 8, 9.

The

# Affirm.

## Prac. 9.

The means of truth, that it may

Bee amongst men, that is, that it bee

Knowne, are

Love of the truth, Pro. 23. 23.

Docility or teachablenesse. Act. 17. 11.

Preserved and maintained: constancy and steadfastnesse in the truth. Ephes. 4. 14.

Gods glory. Ephes. 5. 4.

Profitable speech, tending to

Our neighbours good,

Spiritually, viz. to edification. Ephes. 4. 29.

Temporal, as to his honest delight, vrbanity. profit. 1. Tim. 5. 23.

Col. 4. 6.

And the meanes of entertaining profitable speech together with the remedy of the contrary: the

Meanes of entertaining profitable speech, is Affability. Ioh. 4. 7, 10.

Remedy against vnprofitable speech, is Taciturnity. Prou. 10. 19. | 17. 28. Iam. 1. 19.

Of the preservation of the fame and good name

Of our neighbour, Our owne,

whereof great regard is to be had. Eccl. 7. 3. Pro. 22. 1.

To the preservation of our neighbours good name, is required, both an

Inward disposition to tender it.

Outward profession of the truth concerning our neighbour, ioyned with charity.

The inward disposition is a true care of our neighbours credit, with the fruits thereof.

The care of our neighbours credit, whereby we tender his good name, is a necessary fruit of Charity.

Opp.

# Negat.

Prac. 9.

Opp. Love of vntruth. Apoc. 21. 8.

Opp. { Voluntary, or affected ignorance.  
Vaine credulitie.

Opp. { Vnconstancy in the truth, and vnstayednesse. Ephes. 4. 14.  
2. Pet. 3. 16.  
Pertinacy in error.

Opp. Speech vnprofitable, being either { Vaine. Psalm. 12. 2. | 144. 8. Deut. 5. 20. Prou. 30. 8. Tit. 3. 9. Mat. 12. 36.  
{ Gods dishonour.  
{ Spirituall, rotten or infecting speech. Eph. 4. 29. 1. Cor. 15. 33.  
{ Hurtfull, tending to { The neighbours hurt { Scurrility. Ephes. 5. 4.  
{ Temporal, opposed to his { Taunting and disgracing.  
{ Honest delight { Profit.

Opp. To { Affabilitie, { Counterfait courtesie. 2. Sam. 15. 5.  
{ Morositie. 1. Sam. 25. 17.  
{ Taciturnitie, { Much talking. Prou. 10. 19. Ps. 140. 11.  
{ Profitable truth smothered by silence.

Opp. { Neglect of our neighbours good name.  
{ Desire to impair it.

The

**Affirm.**

**Prac. 9.**

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The fruites of  
this care are re-  
ferred either to  
the

Fame it selfe,  
& that either

Good: to bee glad to heare well of  
our neighbours. Rom. 1. 8. Col.  
1. 3. 4.  
Bad: to be sorry for it.

Meanes, as

Hearing.  
Iudging.  
Reporting.

Not willing y to heare rumours and reports tending  
to the infamy of our neighbour. Psalm. 15. 3. Pro.  
25. 23. but to repell tale bearers.

Hearing,

Willingly to heare the commendations of others.

Not to be suspicious, but to repress vniust sus-  
picions. 1. Cor. 13. 5.

Iudging: to  
iudge charita-  
bly, the fruites  
whereof bee

To belieue or determine nothing rashly against  
our neighbour.

To interpret

Good things well.  
Doubtfull things, in the better  
part.

Party of whom thou speakest, that  
he may bee reclaimed. 1. Cor. 1.  
11.

Reporting, to  
report no ill of  
thy neighbor,  
ynlesse it be in  
charity: as  
namely, when

Profitable  
for the

Party to whom  
thou speakest,  
for preuention  
of

Danger inten-  
ded. Act. 23. 16  
Ier. 40. 14.

Infection like to  
ensue by his  
company.

it is Necessary for thy selfe: as when silence will  
make thee guilty of his fault. Eccles. 19. 8.

The duty in respect of.

Opp.

Negat.

Prac. 9.

Opp. To be { Sorry for the good report of our neighbour: a fruit of  
enuie. Matth. 21. 15.  
Glad at their infamy, or ill reports.

Hearing,

{ Willingly to heare the ill reports of our neighbours,  
and to giue entertainment to tale-bearers. Exod.  
23. 1. 1. Sam. 24. 10. Prou. 17. 4.

{ Vnwillingly to heare the commendations of others.

Judging:

{ Vniust suspitions, which is the false witnesse of the heart,  
forbidden in this Commandement. 1. Tim. 6. 4. 2. Sam.  
10. 3, 4.

{ Rashly to giue credit to ill rumours. Genes. 39. 19. 2. Sam.  
16. 3, 4.

To iudge  
hardly of  
other  
mens

{ Sayings and doings: interpreting good things  
ill, and doubtfull things into the worse part.  
1. Sam. 1. 13. Act. 2. 13. Luk. 7. 39.

Persons  
according  
to

Their

{ Outward condition, which  
thou seest distressed. Ioh.  
9. 2. Acts 28. 4. So Iobs  
friends.

{ Inward disposition, which  
thou surmiseest. 1. Sam. 17.  
28. Rom. 14. 4. 1. Cor. 4. 5.

{ Thine owne disposition, measu-  
ring others by thy selfe.

{ Reporting, to blaze abroad the secret faults of others; especially  
such as are sinnes of infirmitie, Prou. 10. 18.

Thus

# Affirm.

# Prac. 9.

Thus much of the inward disposition : now followeth the outward profession :

for euerie testimonie } True.  
concerning thy neigh- }  
bour, must bee both } Charitable.

Testimo-  
nies are  
either

Publike,  
and those  
either

*Forensia*, in  
place of iudge-  
ment, as the te-  
stimony of the

Or otherwise out of the place of  
iudgement.

Private.

Judge.

Notary.

Parties which  
goe to Law.

Lawyers and  
Aduocates.

Witnesses.

The testimony  
of the Iudge,  
is the sentence  
which he pro-  
nounceth,  
whereto is  
required

Before-hand, a full triall and examina-  
tion of the cause. Deut. 13. 14. | 17. 4.  
| 19. 18. Gen. 18. 21.

In the deliuey  
thereof, that  
he iudge ac-  
cording to

Truth. Exod. 18. 21.

Iustice. Leuit. 19. 15.  
Deut. 1. 16. | 16. 20.

Equity.

Judges must also take heed, that  
they bee not accessary to the  
false witnessse of others, by

Admitting needlesse  
suites.  
Protracting of suites.  
Rash imposing of  
Othes.

Opp.



Negat.

Prac. 9.

Opp. Testimonies

False, being either

Simply false. 1 King. 21. 13.

In shew of words true, but false in sense. Matth. 26. 60, 61. with Joh. 2. 19.

Uncharitable and malicious. 1 Sam. 22. 9.

1. The cause not well understood by the Judge. Prov. 18. 13.

2. The party not heard to speake in his owne defence. Act. 25. 15, 16.

3. One side onely being heard. 2 Sam. 16. 4. Prov. 18. 17.

4. Upon the witnesse of one alone, in a capitall cause. Deut. 17. 6.

Rash, when it is pronounced:

Perverse, wherein the wicked is absolved, and the righteous condemned, Prov. 17. 15. which commonly happeneth because the judge is either a

Taker of Bribes. Deut. 16. 18, 19. Exod. 23. 8. 2. Chro. 19. 6. Elai. 5. 23.

Acceptor of persons. Prov. 24. 23, 24. 128. 21. Levit. 19. 15. Deut. 1. 16, 17.

**Affirm.**

**Prac. 9.**

The duty of Writing,  
the Notary, to Preserving, } Records.  
deale truly in Reciting }

Common to both, as }  
1. To goe to Law onely upon a  
just & necessary cause, at least,  
in their perswasion.  
2. To deale truly in their suite.

The duties  
of parties  
going to  
Law, are

Peculiar to either,  
in criminal causes,  
(viz. to the

Plaintiffe, to accuse only in charity, for the good  
either of the Party.  
Common-  
weale.

Not to deny a  
crime truly ob-  
jected. Josh. 7.  
19.

Defen-  
dant,

Nor to accuse him-  
selfe unnecessa-  
rily. Matth. 26.  
62, 63.

The duties of  
Lawyers & Ad-  
vocates, viz. to

Entertain no cause which they know to  
be evill.  
Maintain the cause, which  
with good conscience  
they undertake,

Truly.  
Faithfully.

The duty of  
the Witnesse,

To give testimony, when hee is required  
thereto upon just occasion; yea unre-  
quired, when hee seeth the innocent  
oppressed. Prov. 24. 11.

To testifie the truth }  
Onely. } Pro. 14.  
Wholly } 25.

Opp. To

Negar.

Prac. 9.

Opp. To deale falsly in any of those respects.

To goe to Law for stomake, and in desire of contention.

Common to both,

To deale untruly, by

Forging, or suggesting false instruments, or proofes.

Suborning false witnesses.

Calumniari, to accuse of a crime

Untrue. Deut. 19. 16. Mest. 3. 8. Uncertaine, which he cannot proove. Act. 25. 7.

Prævaricari, In shew to accuse, but not indeed.

Both which are offences against the Commonweale.

Tergiversari, To goe back from a just accusation.

To be ready, upon every occasion, to accuse, which is to play the Sycophant; as contrariwise, to refuse to accuse, upon any (though just and waigthy) cause, is a fault. Levit. 5. 1.

Defendant, to

Deny the fault untruly. Job 31. 33.

Appeale without just cause.

Not to submit himselfe to the sentence lawfully given. Rom. 13. 2.

Undertake such causes as they suppose to bee evill. Prov. 21. 6.

Use False calumnies against the adverse partie. Act. 24. 5.

Unfaithfull dealing towards their Client, either by

Animating him to goe on in a bad cause.

Betraying a good cause

Not to give testimony to the truth.

To beare false witness: the maine sin forbidden in this Commandement. Pro. 6. 18. 25. 18. 19. 3. 9. 21. 18. Deu. 19. 16, 19. and hee is a false witness, who testifieth for truth, that which

He knoweth not to bee true.

He knoweth to be false.

Pub.ike

**Affirm.**

**Prac. 9.**

Publike testimonies out of Judgement.

And they are either } Open.  
  } Secret.

Open, as in } Publike } Speeches, as in the ministry of the  
  } Word, wherein nothing but truth is to  
  } Writings. be uttered.  
  } Elections, wherein testimony is given of the ex-  
  } cellency of him, that is chosen, above others.

The Publike testimonies which be } Famous & diffa-  
secret, are commonly faulty, either be- } matory Libels.  
cause they bee untrue, or at least, un- } Publike rumours.  
charitable : as in making, or spreading } Exod. 23. 1.

Private testi- } Vertues, which (as just occasion is offe-  
monies, or pri- } red) we are to acknowledge and com-  
vate profession } mend, both in his presence, & absence.  
of the truth }  
concerning our }  
neighbour joy- }  
ned with cha- }  
ritie : and it is }  
either of his }  
Vices, which in his }  
  } Presence, wee are to tell him of,  
  } and not suffer sinne to rest upon  
  } him. Levit. 19. 17. Prov. 27. 5.  
  } Psal. 141. 5.  
  } Absence, we are not to mention, but  
  } upon necessity.

The duties which every man is } Care of his good name.  
bound by this Commandement } True testimony of him-  
to perform to himself, are two; a } selfe.

Opp.

Opp. { Errours and untruths bro-  
ched and published in } Publike speeches, especially in the  
ministry of the Word. Zech. 13. 3.  
Writings and bookes printed.  
False testimony in elections, when the more unwor-  
thy are preferred.

Opp. { Flattery, wherein men offend  
in respect of the } Object, praising mens vices. Prov. 28. 4.  
24. 24.  
Manner, commending others } Fainedly. Prov. 27. 4.  
Above measure. Act. 12. 22.  
End, seeking } Their owne profit, as Para-  
sites use to doe.  
The parties ruine, whom  
they do flatter. Pro. 29. 5.  
Jer. 9. 8. Matt. 22. 16.

{ Evill and cursed speaking.

Evill and cursed speaking is here forbidden, as it tendeth  
to the impairing of our neighbours credit and good name:

And it is used ei-  
ther in his { Presence, by } Reviling, or contumelious spea-  
king. 1 Cor. 6. 10.  
Deriding & scorning. 1 Sam. 31. 4.  
Joh. 19. 3. Mat. 27. 42. Gal. 4. 29  
Absence, by } Whispering, or tale-bearing.  
Prov. 16. 28. | 26. 20, 22. Ec-  
clus. 5. 16, 17.  
Slandering and back-biting. Le-  
vit. 19. 16. Jam. 4. 11. Ezek.  
22. 9. Rom. 1. 30.

Our care in procuring, & preserving a good name, consisteth in

Using the meanes, whereby a good Name (though not sought for therein) is gotten, Phil. 4. 8. as to

Glorifie God. 1 Sam. 2. 30.  
Seeke his Kingdome & righteousness. Mat. 6. 33.  
Walke uprightly. Psal. 112. 6.  
Prov. 10. 7. and to be such as hee would seeme to bee.  
(Keepe a good conscience.

Seeking to please men, more than God.  
Hypocrisie.  
Seeking commendation by vanities and vices.  
Loving of flatterers.  
Usual censuring of others. Mat. 7. 1, 2.  
Attempting matters above their ability and gifts. Psal. 131. 1. Luk. 14. 29, 30.

All which end in infamy and shame,

Vaine glory, as  
Infamy, arising from  
Our selves, as sinnes, Ecc. 10. 1. both  
Others, as opprobrious speeches & slanders, against which we ought (especially if wee be publike persons) defend and maintaine our good name. 1 King. 2. 8, 9.

Open, and not only the sinnes themselves, but also all appearances thereof. 1 Thel. 5. 22. Rom. 12. 17.  
Secret. 2 Sam. 12. 12. because God will bring the to light.  
True, upon just occasion to confesse it, verè & verecundè, truly and modestly, to Gods glory. 1 Cor. 15. 10.  
False, with modesty and humility to deny it.

The true testimony of our selves is concerning

Good, if it be  
False, if it be  
True, we are to confesse it to  
Evill, if it be  
False, constantly to deny it.

God. Prov. 28. 13. 1 Joh. 1. 9.  
Man, when the confession is necessary, in respect of  
Gods glory. Josh. 7. 19. Jona. 1. 12.  
Neighbours good. Psal. 51.  
Our owne good. Jam. 5. 16.



Negar.

Prac. 9.

Opp. To { Neglect these meanes of a good Name.  
{ Using the meanes of { Vaine-glorie.  
{ Infamie.

Eieonia, in denying  
good things, and  
speaking more  
basely and meane-  
ly of thy selfe, than  
thine owne opini-  
on is of thy selfe,  
and that either to

Avoid boasting, which is the  
modest lye: which is not to  
affirme lesse than is true,  
but to deny the truth.

Draw commen- Arrogan-  
dation from o- cie.  
thers, which is a Counter-  
double offence, feit mo-  
being both destie.

Boasting,  
wherein  
men of  
fend, in  
respect of  
the

Object, boasting of that

Which is not good, but rather e-  
vill. Psa. 52. 1 Phil. 3. 19. Gen. 4.  
23, 24.

Good,  
which they  
have not,  
either

Not at all.

Not in that measure  
which they assume  
to themselves. Mar.  
26. 33, 35.

End,  
for  
their  
own

Glory. Pro.  
27. 2. and  
that joy-  
ned either  
with the

Dishonour of God.  
1 Cor. 4. 7. Esai.  
10. 15.  
Disgrace of others.  
Luk. 18. 10. 11

(Gaine. Act. 8. 9.)

Deny that evill which is true. Gen. 18. 15.

Opp. To { Affirme that evill of  
{ our selves, which  
{ is false, to { Gratifie others.  
{ Pick thanks. 2 Sam. 1.  
{ 10. with 1 Sam. 31. 4, 5.

Negat.

Prac. 10.

### *The tenth Commandment.*

*The Negative part,*

Forbidding in { General, all evill concupiscence going  
before the consent of the will, and pur-  
pose of the heart. Rom. 7. 7. | 13. 9.  
Col. 3. 5. 1 Pet. 4. 2. 2 Pet. 3. 3. Rom.  
1. 24. Gal. 5. 16, 17. 1 Pet. 2. 11. Tit.  
2. 12. Joh. 8. 44.  
Particular, the concupiscence of the eyes.

Evill concupiscence is either { Originall.  
{ Actuell.

Originall concupiscence is originall sinne, which is  
heere forbidden, as it is referred against the neighbour:  
it is also called habituall, being the evill inclination and  
proneesse of our nature to lust against our neighbor, con-  
trary to the Law of God. Rom. 8. 6, 7. | 7. 8, 23. Gal. 5. 17.

Actuell concupiscences, are ill { Foolish. { 1 Tim. 6. 9.  
motions in our mindes and {  
hearts against our neighbour, { Hurtfull. { 1 Pet. 2. 11.  
Gen. 6. 5. being both

These evill mati- { Phantasies and, thoughts of the  
ons are either, evill { minde.  
{ Affections and perturbations of the  
heart.

Those are evill phantasies and thoughts, which encline  
or stirre men up to evill, and are repugnant to Charitie,  
1 Cor. 13. 5. These are finnes and heere forbidden. Prov.  
24. 9. Zech. 8. 17. Deut. 15. 9. Esai. 55. 7. Act. 8. 22. Pro. 15. 26.  
Gen. 6. 5. | 8. 21.

The

**Affirm.**

**Prac. 10.**

*The Affirmative part,*

**Requiring in us a pure heart towards our neighbour.**

**1 Tim. 1. 5.**

The purenesse of our heart consisteth in

- Originall righteousness, and perfect love of our neighbour.
- Spirituell concupiscence.

Originall righteousness is both a

- Cleannesse from all unrighteousnesse, and evill concupiscence against our neighbour.
- Disposition and pronenesse to all the duties of Charitie.

This righteousness, as the Lord planted it in our nature, so doth he require it in his Law ; though wee have lost it, and cannot fully attaine to it ; and that to this end, that wee seeing our unrighteousnesse, and miserie in our selves, might be forced to seeke unto Christ, that both wee might be clothed with his righteousness, and also might by his Spirit bee renewed according to his image, in holinesse and righteousness. Luk. 1. 74, 75. Eph. 4. 23, 24.

Spirituell concupiscence containeth the

- Good motions of the Spirit.
- Lusting of the Spirit against the flesh.

Negat.

Prac. 10.

Evill thoughts, either	{	Are cast into mens minds by the devell, which be called his suggestions: Arise from the habitual concupiscence:	{	And both of them while we be, either	Sleeping.
					Awaking.

The devill casteth his suggestions into mens minds, either

{	Immediately by himselfe. 1. Chron. 21. 1. Joh. 13. 2. Luk. 9. 46, 47.
	Mediately, using others for his instruments. Gen. 3. 1. Job 2. 9. Matth. 16. 23.

The suggestions of Satan, though alwaies sinfull in him, yet they are not sinnes unto us, unlesse we admit them, and give entertainment to them: For it is not a sinne to bee tempted, (for Christ also was tempted) but to yeeld to the temptation. If therefore we admit them, wee are defiled by them: but if we presently repell and extinguish them, they infect us not.

Evill thoughts arise also from our own habitual and original concupiscence. Luk. 24. 38. Mar 15. 19. Gen. 6. 5. they arise from the habituall concupiscence, it being moved or stirred up by some object, either

{	Apprehended by the sense.
	Framed by the phantasie or imagination.
	Represented to the mind, by the remembrance.
	Awaking.

Evill thoughts happen unto us,

{	Sleeping, as in dreames.
---	--------------------------

The,

Affirm.

Prac. 10.

The good motions, are  
righteous and charitable

Cogitations concerning our  
neighbour.

Affectionstowards him.

The lusting and combate of the Spirit against the  
flesh, Gal. 5. 17. whereby wee must crucifie the flesh, with  
the lusts thereof. Gal. 5. 24.

1. Walke with God, seeking to approve  
our hearts to him, who trieth the hearts.

The meanes to  
attaine to this  
purenesse of the  
heart, are to

Observe our

Hearts,  
Prov. 4.  
23. that

No evil concupiscence  
do arise in us, or en-  
ter into us.

If any doe arise, or bee  
admitted, that wee  
forth-with extin-  
guish it.

Senses.

That evill con-  
cupiscences do  
not arise in us,  
or enter into  
us, a twofold  
care is needful,

Whilest wee wake, to keepe our mindes  
occupied about lawfull things, and not  
suffer them to bee idle, or to wander  
about vanities, or unlawfull things.

When we are to sleepe, to commend our  
soules into the hands of God, to bee  
kept safe from tentations, and pure  
from concupiscences.

Wee are also to observe our senses, (but especially our  
sight) by the ministerie whereof, the objects of concupif-  
cence are represented to the mind. Gen. 3. 6. Josh. 7. 21.  
Job 31. 1. Psal. 119. 37.

To these meanes  
we are to adde  
two more;

The spirituall armour of God, which  
is mighty to cast downe imaginati-  
ons, and to subdue evill thoughts.  
2 Cor. 10. 5. Ephes. 6.

Fervent and faithfull prayer. Mat. 6. 13.

Those

# Negar.

# Prac. 10.

Those that arise from our owne corruption, if they bee sudden and momentany, they are the least degree of sinne, but yet sinnes arising from a corrupt fountaine, and arguing want of charity.

As touching dreames, those are culpable, which as they are the fruits of originall concupiscence, so also have voluntary causes: as

Wanton & un-  
cleane  
dreames fol-  
lowing upon } Intemperancie  
in diet.  
Wanton & un-  
cleane thoughts.

Malicious dreames, proceeding from hatred of our neighbour, and such like.

Now follow the affections and perturbations of the mind, going before the purpose of the heart, or consent to practise.  
*The degrees of them.*

*Решительныя*, fore-passions, or (as some speake) unformed concupiscences, and acts of sensualitie, going before the act of reason, or consent of the will.

These be the first motions of concupiscence, whereby the

Minde is with-drawne.

Heart is affected with a sudden delight, as it were a bait. Jam. 1. 14, 15.

And these are either

*Рассудительныя*, 1 Thes. 4. 5. Passions, which are of some called, Formed concupiscences, and are acts of reason, as being deliberate desires of the heart, and having the consent of the will either to

Take further delight only in entertaining the fore-said ill motions, and rousing them in our Mindes, though we consent not to the practise of them. These with all the former, are directly and expressly forbidden in this tenth Commandement.

Put them in practise, which are forbidden in the former Commandements; as the murder, adultery, theft, false testimonies of heart.

The



# Negar.

## Prac. 10.

### The sorts.

The affections of the Heart, are either

{	<i>Superbia</i> , wherein is averſation from that which ſeemeth evil, as anger, feare, &c.
	<i>Insuperbia</i> , wherein is a liking or deſiring of that which ſeemeth good, as love, &c.

Unto *Superbia*, we are in this place to referre as branches of this Commandement, ſudden anger, and the firſt motions of miſlike, hatred, envie, rejoycing at other mens evils, &c.

{	<i>Insuperbia</i> , which more properly is called concupiſcence, is diſtinguiſhed by the objects, 1 Joh. 2. 15. for it is either of	Pleasure, which is the luſt of the fleſh.
		Profit, which is the luſt of the eyes.
		Honour, which is the pride of life.

The particular concupiſcence which by name is forbidden in this Commandement, is the concupiſcence of the eyes, under which, as being the moſt pernicious, 1 Tim. 6. 9, 10. the Lord forbiddeth all finnes of the ſame kinde, that is, all evill motions and concupiſcences going before the conſent of the will, or purpoſe of the heart.

### Aſſert.

Remedies againſt the concupiſcence of the eyes.

1. To mortifie ſelfe-love. 1 Cor. 10. 24.
2. To pull out the eyes of envie.
3. To arme our ſelves with contentedneſſe. Phil. 4. 11.

This

Negat.

Præf. 10.

This concupiscence is distinguished according to the variety of the objects, which being the persons or goods belonging to other men, we are not to covet, as our neighbours

House. Esai. 5. 8.

Field. Deut. 19. 11. 1 King. 21.

Wife.

Man-servant.

Maide-servant.

Cattell, as Oxe, or Ass. 1 Sam. 12. 3.

Money, apparell, stufte. Act. 20. 33.

Or any thing that is his.

In all the Commandments, added to the

Affirmative part, and to all the duties therein required, the duty of

Using the means.

Shewing forth signes.

Procuring the same in others.

Neglecting the good means.

Negative part, and to all the vices therein forbidden, the fault of

Using the bad means and allurements to evill.

Shewing forth the signes of evill.

Being accessary to the faults of others.

*Deo gratias.*

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